The American Ecclesiastical Review

Vol. CXIII, No. 5 November, 1945

CONTENTS

Parish Clubs for High School Students . . *John Birch* 321

The Catholic in Social Service Work *Francis J. Connell, C.SS.R.* 335

Grievance. Part I . . . *Thomas Owen Martin* 345

St. John's Doctrine of the Logos . *John W. Moran, S.J.* 358

Newman, A Light Amid Encircling Gloom *Charles F. Donovan, S.J.* 366

The Catholic and the Church . *Joseph Clifford Fenton* 377

ANSWERS TO QUESTIONS

A Pastor's Problem: The "Religious Book List" . . . 385

A Librarian's Quandary 387

The Holiness of Christ 388

Kneeling at the *Adoremus* after Benediction . . . 389

Contents Continued on Next Page

Published monthly by The Catholic University of America Press, Washington 17, D. C. Subscription price, currency: United States, $4.00; Canada, $4.50; Foreign, $5.00. 40 cents per copy.

Entered as second class matter, November 30, 1944, at the Post Office at Washington, D. C., under the Act of March 3, 1879. Accepted for mailing at the special rate of postage provided for under Act of March 5, 1930, under Act of February 28, 1925.

Business communications, including subscriptions and changes of address, should be addressed to The American Ecclesiastical Review, The Catholic University of America Press, Washington 17, D. C

Please address all manuscripts and editorial correspondence to The Editor, The American Ecclesiastical Review, Box 20A, The Catholic University of America, Washington 17, D. C.

Copyright 1945, by The Catholic University of America Press

Contents Continued from Previous Page

How Much of a Congregation is Required for Benediction? . 390

The Direction of the Genuflection to the Blessed Sacrament . 390

BOOK REVIEWS

The Man Nearest to Christ, *by F. L. Filas, S.J.* 391

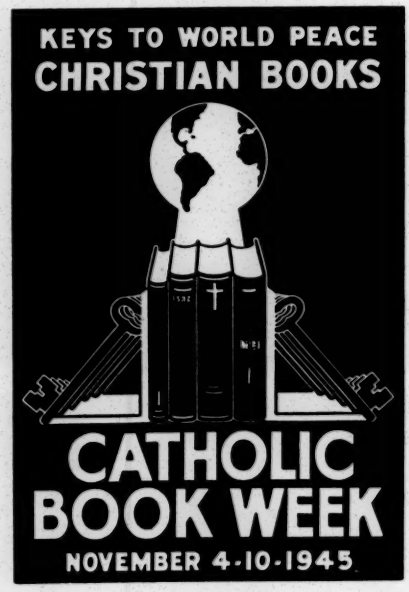
History of Psychology, *by Robert Edward Brennan, O.P.* . . 392

The Cleansing of the Temple
by Dom Theodore Wesseling, O.S.B. 394

The Bond of Peace, *by Michael Kent* 396

Church History in the Light of the Saints
by Joseph A. Dunney 397

BOOK NOTES 400



PARISH CLUBS FOR HIGH SCHOOL STUDENTS

A recent publication from an eastern diocesan youth office announced a discussion to be held on the topic, "What Makes the 'Teen-Agers Tick?" The problem of dealing with high school boys and girls on a parish basis is one that is faced by every priest doing parish work throughout the United States. Without going very deeply into the question of what does make the 'teen-ager such a problem, we hope in this article to show how one diocese is attempting a solution of it. In giving some of the principles of youth organization, its program content, and program supervision, we offer to those who may be interested, the experience of priests in the Archdiocese of Los Angeles, as a guide in what they may wish to undertake in their own locality.

At the very outset it might be well to make it clear that practically all youth-serving agencies in the United States deal with boys alone or girls alone, not with both together. There are, for example, the Boy Scouts, the Girl Scouts, the Camp Fire Girls, Y. M. C. A., Y. W. C. A., and other similar organizations. Experience has shown them over the years that this is the best way of making the group-work process effective at the 'teen-age level. Catholic Youth Organizations throughout the United States also have followed this same general plan. We have our young men's parish clubs, our young ladies' parish clubs, with an occasional affair sponsored jointly. However, a few years ago the Most Reverend Archbishop of Los Angeles appointed a group of priests to devise ways and means of reaching the public high school boy and girl with a religious instruction program. These priests were all concerned with youth work in one phase or another: the Superintendent of Schools, the Director of the Confraternity of Christian Doctrine, the Director of the Catholic Youth Organization and his assistants, and the Director of Parish Sodalities. It was their opinion that public high school boys and girls in general, due to their psychological make-up, would not be drawn to a program of religious instruction unless some social inducement were held out which would attract them and motivate them in learning something about their religion. They decided to draw up a club program for boys and girls of that age group, which would be four-fold in objective; namely, religious, cultural-educational, social, and recreational-

athletic. The net result was that an organization was formed and given the name, "The Chi Rho Club" (from the first two letters in Greek of the word "Christ").

The Chi Rho Clubs met with such immediate success that soon parents, whose sons and daughters were attending Catholic high schools, requested of the priests in the parish that some after-school program be developed for *their* children also. Indeed, an anomalous situation arose, in that some of the young people announced that they were going to attend the public school the following year, so as to be eligible for the parish club. To meet this need, the Constitution of the organization was changed so as to permit both groups to attend the club as members, thus offering the same opportunity to all boys and girls of high-school age, regardless of school attended. This in itself presented a new difficulty: how was the priest-director to formulate a program of religious instruction or religious discussions, with two groups whose knowledge of their religion was so disparate? It was found that where the instruction was presented in question and answer form, the Catholic school pupils excelled the others to such an extent that the latter were embarrassed and never came back to the meetings. On the other hand, when the religious instruction was presented in lecture form, the Catholic school boys and girls lost interest, and evidently felt that they were merely repeating material which had already been mastered in their school classrooms.

Before discussing the solution that was finally hit upon, it might be well to say something about the psychology of the high school boy and girl, and what makes them different from other age groups. In the first place, the average high school boy and girl is an "in-between"; he is in a strange no-man's-land, between two worlds: he is no longer a child and not yet an adult. There is an insecurity that comes at that stage of life. In their attempt to compensate for this insecurity, young people in the adolescent stage give the appearance of sophisication and independence in everything they do. Despite all this, people with experience know that beneath the surface they are timid, shy and uncertain. There is also another factor to be considered in their psychological analysis. It is that boys and girls at this period of their development, perhaps more than at any other, travel in groups, think in terms of groups, and follow almost a universal pattern of thinking in terms of entertainment, dress and interests. They are at once energetic and unstable, and what in-

terests them today may be discarded tomorrow for the untried and the novel. They listen to the same "name" bands, like the same popular songs, engage in the same type of dancing, and they even dress alike. They idolize the same movie stars and radio singers; they favor the same foods; they patronize the same places of recreation and amusement. In this pattern of group action, they find a semblance of security, a feeling of belonging. This point must be appreciated by any adult who would understand the adolescent character. And he must recognize, too, that despite their carefree manner, these boys and girls have many secret worries of their own; there are many questions in their minds which they are afraid to ask and, in their own language, they are often "all mixed up." It is not so much a rebellion against truth and authority as a striving after truth and authority which makes them appear restless.

So much for the psychology of the 'teen-ager. Next we would like to point out that probably the greatest single difficulty in the work of trying to form clubs for boys and girls and young people is the failure of adults to understand properly the nature and the function of the *group-work process.* For example, most priests believe that Catholic club work is good for one of three reasons: *first,* it keeps young people off the street and keeps them occupied; *second,* it keeps them from joining other clubs which might not be Catholic; *third,* it is a good bait for bringing them together for the purpose of teaching them catechism or giving them religious instruction. Now none of these alone is a valid reason for the amount of money and effort that is being expended toward our objective of "every Catholic boy and girl in a club under Catholic auspices." The first is not a valid reason because, if it were true that our only objective in forming clubs is to keep young people off the streets, then manifestly we would not be doing a complete job unless we had them meeting every day. The second reason, namely, that they will join some other club, is not a good one because it is a negative approach to the problem, and if our attitude is based on such a reason, we may be sure that our club will be a very inferior one. The third reason, namely, that it is a good excuse for bringing young people together for religious instruction, is not sound because there are other and less tedious ways of inducing young people to come together for that purpose. In fine, *unless* and *until* our Catholic adult leaders understand the true

picture of group work, we will be handicapped in this new and important field.

A few generations ago life was much more simple than it is now. Most of the leisure time of people, young and old, was spent in and around the home. There were no radios, no movies, no automobiles. Men worked long hours and the children helped in the performance of their chores; everyone was tired at night and went to bed early. Modern labor-saving devices have added to the number of hours of leisure which each person has on his hands. Modern living conditions, particularly in the cities, have produced a condition whereby people spend much more time out of the home than in it. In fact, one youth leader writes that for modern people, home has become a point of departure; a place *from which they set out*, a place *to which they go* only for meals and to sleep. Because of these facts, it became evident some years ago that people needed something, not only to occupy their leisure time, but to *influence* its expenditure; so people began to form themselves into clubs, organizations, societies. They made by-laws and constitutions, and they set out programs that would be followed to attain the ends for which the club was founded. This work was extended to work with youth and there has evolved a new science, which really is not a science but the utilization of many sciences, known as the science of group work. It is highly developed and much thought and research have been put into it, largely, of course, by those not of the Catholic faith. Such programs as Boy Scouting and Girl Scouting have been long in existence. It is true that Catholic programs like the Sodality have made rapid strides in this field, but Catholics in general have been very much behind the times as far as this type of work is concerned.

We have said that the aim of the Catholic group-work youth program is four-fold: religious, cultural-educational, social, and recreational-athletic. This objective is developed and carried out according to the *needs* and the *interests* of the group. For example, in a junior high school age group the *religious needs* of the group might be many, the *social needs* few, the *interest* perhaps recreational-athletic. A good group leader will seize on that interest and *gradually* introduce a program which will feature strongly the natural interest of the group but which will, at the same time, serve to bring out the other aims of a Catholic youth program in the measure in which it can be done with available facilities, volunteer per-

sonnel, and finances. In all group work the democratic process is a medium through which the club program is developed and carried out. It is impossible, for example, to use the same technique with a club-group as is used in the class room; this is one serious mistake made by many group leaders. The young people who come to a club meeting, do so, usually, with the understanding that they really *don't have to;* they are coming there because they *want to,* whereas a normal, healthy boy or girl goes to school because he *has to,* not because he wants to.

Next to the Church and school, group work is the best complement to the home. A good group program will influence a boy or girl for life. How many times has it been said, "I used to be a Boy Scout and we learned such and such in the Boy Scout work," or "I belonged to the Sodality and I've been devoted to the Blessed Mother ever since." In like manner, priests receive numerous letters from men in the armed forces whom they knew best through a high school club, Newman Club, or parish young peoples' club, and whom, incidentally, they might never have known or influenced without such a program or organization. These young men constantly refer to events such as retreats, Communion Sunday, the talks on religion or other features of the program which, evidently, have had a great influence in their lives. Now priests will sometimes say that the young people are spoiled, that you have to be doing things for them constantly, that they are unappreciative of things done for them. This difficulty presents itself where the priest has taken the attitude that he must be the giver; that he must make up a program and present it to the young people and tell them that *this is* the program; that he must supply recreation and compete with commercial amusements, in order to hold them. This is entirely opposed to scientific group work.

Space does not permit our going into the subject in detail, but we would like to point out that any good group work program must take into consideration five factors: (1) the *needs* of the group; (2) the *interest* of the group; (3) the *volunteer personnel* (adult leaders); (4) the *finances* of the sponsors, and (5) the *facilities* for carrying out the program. With regard to the first two, the *needs* and the *interest* of the group, a great deal of thought and planning must be applied if the program is to accomplish the ends which we have indicated above. Moreover, the program must be developed and carried out through the use of the democratic

processes, that is to say, the leaders or the officers of the group must have a voice in the program. Through one means or another, they must be the ones to suggest the material of the program, and, like every program, it must be well planned before it can be well executed. The third requirement, *trained personnel,* is probably the greatest stumbling block in Catholic youth work. Yet, adult volunteers who are not trained can do more to disrupt a club than any other single factor. Priests who have sufficient experience in club work can organize training courses, but it would be better if professional help could be secured, at least in an advisory capacity, to assist in such courses. At the conclusion of the course (six or eight sessions should suffice) certificates could be issued to those completing it; such certificate being required from each volunteer adult leader as a condition of his participation in the high school parish club program. In this day and age *finances* (the fourth factor) should not be a problem; young people today are earning more money in a week in their spare time than your grandfather and mine earned in a week of full time at ten hours a day. Our *facilities* (the fifth factor) are not always the best but the young people know this, and it is amazing what allowances they make. We have seen high school groups meeting in halls where there was no equipment but the chairs on which they were seated, and yet they came back week after week and displayed strong loyalty to the parish and to the club. They have more understanding than we give them credit for, though they are also shrewd enough to know when the facilities are lacking through disinterestedness on the part of the priests and adult leaders.

So much, then, for the theory behind club work organization. What, in effect, has been accomplished in this field by the Archdiocese of Los Angeles? We propose to treat in this article the manner of conducting the meeting, division of time, membership requirements, adult participation, and the technique of presenting the four-fold objectives of the Chi Rho Clubs. The Chi Rho Clubs are governed by a constitution and by-laws. The club itself has five officers: president, boys' vice-president, girls' vice-president, secretary and treasurer. It also has at least three adult sponsors who, together with the officers and the chaplain, comprise the Parish Board. This Board meets once a month in the evening to plan the four meetings of the club, which are held on a certain evening every week. Its duties are to effect a harmonious and well-

balanced monthly program, to approve all nominations and appointments, to pass on the admission and removal of members, to guide the policies and standards, to select and encourage leaders, to secure facilities, and to interpret the work of the club to the parish and community.

The sponsors of these clubs are really adult leaders and advisors, who take over the supervision of the program for the priest. The priest should be free to mingle with the members, to talk to them individually about their school work, their personal life and problems. He should never be called upon to be an "ordained coach," dance instructor, or game leader, but should leave these details in the hands of capable adults. The most successful volunteer leaders are those adults who are young in spirit, if not in age, who are interested in young people, who are patient and understanding, and who are tactful and endowed with common sense. They ought to know the underlying principles of group work and have the confidence and respect of every member. It goes without saying that they must be practical Catholics, shining examples of what Catholic laymen ought to be in their personal and public life. The best clubs are those guided by such people, men and women who are generous with their time, and desirous of helping these young people to spend a profitable evening in the shadow of the parish church, in a program which looks to their needs and their interests, and which is so attractive that they seek no other.

PROGRAM CONTENT

A club will not last long if the program is dictated by one person, whether that person be a priest or a layman. It must be the result of youthful thinking, so as to be based on the interests of the group, salted with the adult guidance necessary to make certain that the needs are supplied. For example, if the interest of the group lies mainly in group games or dances, and the needs of the group are largely educational, the recreation can be used as an incentive to draw the young people together for such an educational program, and, at the same time, the educational program can adopt the technique of instilling into its presentation the game idea. Some parishes are very limited in facilities and equipment available to the young people. Where this occurs, the priest-director and the board try to supply for this deficiency by arranging activities with neighboring clubs, or by using the recreational and group-work facilities

existing in the neighborhood, while holding the more serious part of the meeting in the parish hall or clubroom. The active club periodically conducts regional meetings under joint sponsorship with neighboring parishes in order to give variety to the club program and to enable youngsters from one parish to meet with those from another.

Practically every club meets in the evening. It has been the experience of all that this is the most convenient time of the day for meetings. Most clubs meet on Friday evenings. The time of the meeting and the division of time for the meeting is left to each individual club. In a large city there will be a wide variety in the types of youngsters, the homes from which they come, almost in their way of living. Hence a definite closing time cannot be established for all clubs. In some sections, if the club meeting ends at nine o'clock, the youngsters will go elsewhere to fill in the balance of the evening.

The meeting opens with a prayer and this is followed by the business meeting, at which the various committees make their reports on business completed or projected. The business meeting is made as brief and concise as possible, because young people, more than any other group, abhor business meetings. The religious discussion led by the chaplain, or at least planned by him, follows, and takes up thirty or forty minutes. (We will explain later on in the article the technique that has been adopted by chaplains.) This is followed by the activities period, and they can be as varied and as numerous as circumstances permit. Practically all young people of this age are interested in dancing, so it generally forms part of every club recreational activity. Usually there are some members who do not take part in dancing, through a lack either of interest or ability. It has been found advisable to have pingpong tables, shuffleboards, tables for Chinese checkers, and other games for the benefit of those who do not wish to participate in the dancing program. Much variety can be had where the adult sponsors are alert and have initiative. Some of the clubs have introduced folk dancing to the group, particularly the type that does not call for expert skill. The main principle to be followed in the recreational program is that there must be "something doing" every minute, or the young people will lose interest. Refreshments are generally served, prepared by a committee under adult supervision, using the facilities available in the respective parish cafeterias.

FEDERATION

In order that there may be a unity of purpose and organization, the clubs are federated on a district and archdiocesan basis. The Archdiocese is divided into fifteen districts with an average of six or seven clubs to a district, and the district officers comprise the Archdiocesan Board. Such activities as retreats, days of recollection, rallies, and inter-parochial competitions are carried out on a district basis. In the districts, each parish club is represented by two delegates who are not officers of the club. There is a very practical reason behind this rule of the constitution. Priests are not anxious to have their best boys and girls elected to an archdiocesan office or even to a district office, and it would disrupt their program somewhat if the president of the local club, having become a delegate, would then be elected to a district or a diocesan office and be forced to relinquish his position in his own parish club. The district delegates meet quarterly to arrange such activities as aforementioned. The meetings are called by the archdiocesan youth director, who is ex-officio director of Chi Rho Clubs. He is authorized to select one priest from the district as his representative at district meetings. The districts are represented on the Archdiocesan Council by a district delegate and his alternate, and these boys and girls, in turn, select officers to arrange diocesan functions. Due to war conditions, such wide-scale activities as mass meetings, participation in youth congresses, inter-faith groups, youth forums, etc., are not numerous, but there has been annually a very successful "prom," managed by the young people themselves with a minimum of adult supervision.

Obviously, the central office of any youth organization must confine its functions to one of service to parochial clubs. An ideal situation would be one in which the central office is able to employ trained group-work organizers, whose duty it would be to assist the local parish priests in securing volunteer, adult advisors, as well as rendering advice in program content and execution. They could also assist the clergy in such matters as conducting membership drives and popularizing the work of the Chi Rho Clubs, parochially and on a district basis. Every diocese, however, is not in a position financially to expend funds in the employment of such professional assistants, but every diocese can have federated youth clubs, so that there may be presented to the community a united, closely knit,

organized, Catholic youth front. Such unification has the added advantage of presenting to the young people an organization which is strong and successful. They, like older people, like to belong to a club or an organization which is known to be active and recognized by all. In this case nothing succeeds like success.

THE CHAPLAIN'S STATUS

Since the Chi Rho Clubs are parochial, the pastor is the person responsible for his own club. He generally transfers his authority to a younger priest, who then is responsible to the pastor for the club's welfare. The word "chaplain" is used, rather than director, to eliminate the impression of its being a dictatorial organization. The chaplain is the supervisor of all activities, but his main responsibility is in the presentation of the religious program.

We said earlier that it was necessary to devise some way of presenting the religious program in an attractive manner. The Archdiocesan CYO central office, in co-operation with the Confraternity of Christian Doctrine, issues once a month a priest's Chi Rho bulletin, with a mimeographed religious lesson and suggested discussion cases for each meeting. These lessons are written by priests who are experienced in teaching religion to high school youngsters, and they use the technique of inserting stories and practical applications of the particular religious subject, as an aid to the busy priest, and with the aim in view of holding the interest of the young people while it is being presented. At the conclusion of the talk or instruction, the priest presents discussion cases, usually five or six, and thus arouses discussion of the principle involved in the subject matter presented. The members are made to feel that, regardless of the school attended, each one's opinion is as good as the next fellow's, and they are allowed to discuss the case from every angle until the subject has been exhausted. As a conclusion, the priest either selects someone who had the right answer to repeat it, or gives it himself, at the same time pointing out and correcting any errors revealed in the discussion. An example of some of the cases that have been presented might illustrate the point. (Parenthetically, we might remark that unusual names are used throughout, both because the youngsters enjoy hearing these names, and because it eliminates the possibility of using the name of someone who is actually a member of the club, which with this age group is always productive of much giggling.) The first year's

religious matter embraced the Commandments, the second year the Sacraments, and the current year the Beatitudes. We will include a few cases from the material employed in each field, as an illustration of the type of question which provoked the most discussion:

Claude says: "If good people go to Heaven, good dogs should go to heaven." How would you answer him? Would you agree with him or not?

Fr. Smith notices Egbert leaving Mass every Sunday at the last Gospel. He stopped him one Sunday and asked him why he did it. Egbert's excuse was that he avoided a traffic jam by leaving a few minutes before Mass was over. Egbert says: "I have really heard Mass, haven't I?" What would you say if you were Fr. Smith?

The young people's club is conducting a father and son banquet. Most of the boys bring their fathers, but Myron comes alone. He says: "Of course, I couldn't bring my 'old man'; he hasn't much education and he is liable to start eating peas with his knife or something." What of Myron's attitude?

Alison took the Legion of Decency pledge in her parish church last December but she says she kept her fingers crossed, because there are a lot of pictures on the condemned list which she personally believes to be worth seeing. Discuss her attitude.

Reginald, a non-Catholic, and Imogene, a Catholic, come to the priest's house to arrange for their marriage, which is to take place in a week. Reginald tells the priest that he has never heard a word about signing promises. Imogene says she didn't want to start an argument, so she thought it best to let the priest explain everything to Reginald. What about Imogene's attitude?

The Smith baby, *four months old,* suddenly took convulsions. Mrs. Smith summoned Joselyn, a neighboring high school girl, to baptize the baby. Joselyn couldn't get a priest because she *didn't know the phone number,* so in the excitement, *Mrs. Smith poured* the water while *Joselyn recited* Grace Before Meals. Fortunately, the baby didn't die. What about the conduct of these two Catholics?

Wesley, a non-Catholic, says: "If everything Catholics believe

about Confession were true, they ought to lead better lives than anyone else, but they don't." Do you agree?

Ronald says that the only reason he doesn't go to Holy Communion more frequently is because he is afraid he will lose his respect for it, since an old proverb says, "familiarity breeds contempt." Was his excuse a good one?

At least five such discussion cases are included in each religious lesson. The bulletin also contains information of coming events, advice to youth leaders, suggestions for carrying out the Chi Rho program, and other pertinent material, but the religious lesson is the feature desired most by the priests.

With regard to the technique suggested to priest-chaplains, we might remark that not everyone knows how to conduct a discussion. Too often we are apt to be didactic and dictatorial, and this attitude will kill discussion. One must be shock-proof; he must expect almost any kind of a statement in an open discussion, and must learn to pass it over somewhat lightly by saying, "Well, that's what Bill thinks; do you all agree or does anyone think he is wrong?" The group itself will usually condemn forevermore Bill's error in the subsequent discussion thus initiated. On the other hand, if the priest were to say, "Where in Heaven's name did you ever get that idea? Don't ever let me hear anyone of you give an answer like that to a question," he would end then and there all attempts at bringing out the lively discussion which is so necessary in a mixed group of this kind. The discussion method of imparting knowledge is slow and somewhat oblique, but its value lies in this: the subject is tossed about, so to speak, for so long a time, and in so many different ways, that it is bound to make an impression and arouse everyone present to do some thinking on the subject. It has the advantage of inducing the self-activity so essential in the learning process.

MEMBERSHIP

The membership of the Chi Rho Clubs consists of boys and girls of high school age. In some localities, particularly now in war time, not all the young people finish high school, so provision is made for them by considering them as eligible up to the age of eighteen years. Generally, however, high school seniors are somewhat reluctant to belong to the same club as high school freshmen,

and often it is difficult to keep up their interest during their senior year. For this reason they demand special attention on the part of the chaplain. Membership in a parish club is limited to boys and girls who live within the parish boundaries, and outsiders are admitted only if they have the permission of their own pastor and the permission of the chaplain of the club which they wish to join. Non-Catholics are not admitted to active membership, but they may be admitted to attend meetings as guests of a member, at the discretion of the chaplain. Many priests have found that the club is a fine instrument for convert-recruiting among these high school boys and girls. In this locality non-Catholics are most often indifferentists, and non-Catholic parents frequently give permission to their boy or girl to take instructions and join the Catholic Church. It is with this objective in mind that that the average chaplain will admit them as guests at the club meetings.

What are some of the difficulties involved in this program? Generally they are difficulties due to a lack of understanding of young people and the purpose of the club. Perhaps what has worked so well here would not be so effective or safe with young people in other sections of the country. We are aware of the objection that it is dangerous to bring young people together at this age. But we might as well face the fact that they will get together anyway: there is a natural attraction between them. Much better that their meetings be conducted under our supervision and guidance than elsewhere. We have not experienced any serious difficulty on moral grounds nor do we think that any need arise, if proper co-operation exists between parents and club leaders. It is true that all the young people may not go directly home after the club meeting: some may even use the club as an excuse for going out evenings and coming home late; but it should not be difficult to keep parents informed of the hours of club meetings. Such problems as these are not created by the club; they are antecedent to it, since they are problems of home discipline. Moreover, the club may help solve the problem if it demands of its members conformity to the rules of parents in this matter, under threat of expulsion from the club. Certainly it is unfair to hold the club responsible for a difficulty which might arise anywhere, human nature being what it is and our times being as pagan as they are. The Chi Rho Clubs of this archdiocese are comparatively new as group work goes, and are even yet in the experimental stage, but they *do* help

to serve a need. They *do* attract young people to the parish who might otherwise be lost to the Church, and they *do* provide a wholesome outside activity to young people during the formative period of their lives.

Most of the younger priests are quite conscious of the difficulties involved in working with youth, but they should not be surprised if often, through lack of understanding, they are refused the cooperation that is necessary if the group-work program is to go forward. The young priest must be patient; Rome was not built in a day. Nor will older priests be convinced overnight of the value of group work. This is a new technique, a new approach to the problem which their experience has found to be difficult. As is quite understandable, they have to be shown. They have had many bitter experiences with young people and young people's clubs. They have seen them start and stop with almost monotonous regularity. We urge the younger priests, therefore, to make progress slowly, so that it will be solid progress. They should make plans for their youth clubs by selecting good adult leaders and by drawing up with them a well-rounded youth program for the fall and winter months. This program should be presented to the pastor for his approval and advice. This is a parish undertaking, not an individual hobby. Patient understanding is needed by all of us and is bound to produce good results. Without this understanding we can never succeed and the youths themselves will be the losers. The problem is very complex, yet, if we face it one point at a time, we will, under God's grace, most certainly come to a happy conclusion and include in our work for the salvation of souls this new but very important technique, a *complete, scientific, Catholic* youth group-work program.

JOHN BIRCH

Los Angeles, California

MISSION INTENTION

"Missionary Works among Educated Mohammedans" is the Mission Intention for the month of November, 1945.

THE CATHOLIC IN SOCIAL SERVICE WORK

Organized social work has developed rapidly throughout the United States in recent years. In 1940 it was estimated that the number of professional social workers in our country was between seventy-five thousand and one hundred thousand.[1] The sphere of activity assigned to social work has also broadened with the passing of the years. Not only the care of the poor and the sick but also such interests as child placing, child guidance, mental hygiene, domestic adjustments, vocational rehabilitation, recreational programs, probation and parole, etc., are now considered normal activities for the social worker.[2] And no one can doubt but that the post-war era will provide ample opportunity for all these forms of social service.

The science of social work, as taught outside the Catholic Church, has become, generally speaking, purely naturalistic, if not materialistic. It is concerned only with the bodily welfare and the temporal happiness of those in need of assistance. The "modern" sociologist does not professedly aim at attacking religious belief and practice. On the contrary, he may acknowledge that religion is a valuable aid to social service. But he describes religion as a merely subjective attitude, originating in the magic and the fears of primitive people, the result of man's attempt to find an explanation for the problems of life that will leave him with a sense of security.[3]

Catholics engaged in social work must be on their guard against this insidious spirit, so completely alien to the idea of social service as visualized by the Catholic Church. The Catholic concept is tersely propounded by Dr. Lucian Lauerman, director of the National Catholic School of Social Service, Washington, D. C., in these words:

> The distinctive element in Catholic social work may be termed supernaturalism. The believer in the supernatural holds that the final end of all conduct is the vision of God, face to face in eternity, and that all men are called to be adopted children of God. Thus, human life acquires a significance and the neighbor assumes a dignity, superior to

---

[1] Cf. Fink, *The Field of Social Work* (New York, 1942), p. iv.

[2] *Ibid.*, p. 3.

[3] Cf. Ogburn and Nimkoff, *Sociology* (Cambridge, Mass., 1940), pp. 659 ff.

that found in the order of nature only. . . . This theory impels the supreme type of service for a neighbor. Catholic social work may thus be defined as understanding of and service for others in the corporal and spiritual spheres with a supernatural motive and aspiration.[4]

Even organized Catholic charity is not free from the danger of conforming in some measure to the standards and ideals of the secular social service that is becoming so influential a factor in modern American life. Against this danger, Dr. Furfey, head of the Department of Sociology at the Catholic University of America, delivers this vigorous warning:

It is hard to escape the conclusion that the great tradition of Catholic charity has been somewhat diluted by secular influences in our modernized Catholic social agencies. It has not been an unmixed blessing that the paid lay social worker has supplanted the nun in much of our work among the poor. . . . There is room for a type of Catholic charitable activity which would revolt frankly against the secular tradition and yet be prepared to accept whatever is praiseworthy in the latest modern methods. It is high time for the Catholic charities of the United States to issue their declaration of independence. As long as we try to keep up even an external appearance of conformity to secular social work we shall find it very difficult to return to the spirit of the Gospels. Our principles and the principles of secular philanthropy are worlds apart; it follows that our organizations and our methods must be strikingly different also.[5]

If even organized Catholic charity finds it difficult to adhere consistently to Catholic principles, the individual Catholic working in a secular social agency will have still greater difficulty in conforming her professional activities to the teachings of the Church.[6] Some might suggest, as a solution of this problem, that Catholics keep out of agencies of this kind and accept positions only in Catholic organizations. But this solution, while simplifying the matter for Catholic social workers, fails to consider other factors. Among those who receive public assistance are many Catholics, and it is to their benefit that they be advised and aided

[4] *Social Year Book 1943* (New York: Russell Sage Foundation, 1943), "Catholic Social Work," p. 92.

[5] *The Mystery of Iniquity* (Milwaukee, 1944), pp. 112 ff.

[6] Throughout this article we refer to the social worker in the feminine gender, since the majority of them are women.

by co-religionists, intelligent and staunch in the practice of their faith. Furthermore, a leaven of Catholicism in secular social service may help it from straying too far from at least the basic principles of natural morality.

But the Catholic social worker should have a thorough grasp of Catholic moral principles pertinent to her profession and the ability to apply them to concrete situations. Needless to say, a priest to whom the spiritual care of such workers has been assigned must have even a deeper knowledge of these principles, so that he may guide and direct these women in the complicated ethical problems which at times they may encounter. The purpose of this article is to propound some of these problems and to suggest a solution. Much of the material for the cases to be discussed is found in a doctoral dissertation by Miss Dorothy Abts, of the National Catholic School of Social Service, entitled *Some Religious and Ethical Problems in the Practice of Catholic Social Workers.*[7]

Doubtless the most common and the most vexing problem that must be faced by the Catholic employed in a secular social agency is the irreconcilable opposition between her Church's teaching on contraception and the ideas commonly accepted by non-Catholic social workers. There is brought to the attention of the agency the case of a married couple who are shiftless and irresponsible, and yet are rapidly increasing the number of their children. The remedy unhesitatingly chosen by the average social agency under secular auspices is contraception. Of course, the Catholic worker realizes that such a measure is absolutely immoral, a grave transgression of God's law. In the circumstances described she might suggest the practice of periodic continence, or the "Rhythm." In the event that some one else is inducing the couple to practice contraception—for example, a doctor or a nurse—she can be silent if she feels that any advice to the contrary would be futile. But under no circumstances, even though her position is at stake, may she suggest contraceptive practices, either explicitly or implicitly—for example, by giving them literature explaining the practice of contraception. And the worker should realize that this rule must regulate her dealings with all clients, whatever their religious beliefs, because the

[7] This dissertation will soon appear in print (Catholic University of America Press).

prohibition of contraception belongs to the natural law which is binding on all human beings.

In many of our states the sterilization of those who are judged mentally deficient is a practice sanctioned or even imposed by law.[8] Here again the social worker encounters a prohibition of the natural law, admitting no exception. Eugenic sterilization—and that is the type that is legalized in the United States, even in those cases in which criminal acts are the occasion of this measure—is a grave violation of a person's bodily integrity, which neither an individual nor civil society may ever lawfully perpetrate.[9] Hence, as in the case of contraception, the social worker may never recommend or positively approve this type of sterilizing operation.

The problem is most likely to come to the social worker in the form of a question in co-operation. In the study made by Miss Abts twenty-five cases were classified under the heading of "family problems," and the majority of these were concerned with sterilization, particularly in those instances where the worker was expected to co-operate in providing institutional care.

The usual problem is this: A child is mentally defective, so that institutional commitment seems called for. Yet, the worker knows that if the child is sent to the only institution available, he will be sterilized. In such circumstances may she take measures to have the child committed? The answer is to be sought in the norms laid down by theologians concerning material co-operation. If proper care can be given the child at home without too great difficulty and expense for the family, he should be kept out of the institution. On the other hand, if home care would be very burdensome for all concerned—for example, if the patient must be constantly watched lest he harm himself or others— the social worker could have him committed to the institution, even though sterilization will be the inevitable consequence. This is simply an application of the principle of the double effect, whereby an evil effect can be permitted, provided a proportionately beneficial effect, equally immediate, is procured.

[8] Lehane, *The Morality of American Civil Legislation Concerning Eugenical Sterilization* (Washington, D. C.: The Catholic University of America Press, 1944), pp. 13 ff.

[9] Pius XI, *Casti Connubii*, *AAS*, XXII (1930), 565.

A more difficult case arises when one who is an inmate of an institution will be released and restored to his family only on condition that he submits to sterilization. What advice could a Catholic worker give to the members of the family (including perhaps the inmate himself) if their consent to the operation is sought as a necessary condition to his release? There is a principle admitted by a considerable number of Catholic theologians that might be applicable in such a case. According to this principle, a person may mutilate himself or consent to be mutilated at the unjust command of an oppressor if otherwise he would be killed or subjected to some grave physical evil, such as perpetual incarceration.[10] Since permanent confinement in an institution is almost equivalent to life imprisonment, it would seem that consent to the sterilization operation could be given in the case presented. It seems hardly necessary to add that every other means of securing the patient's release without his undergoing the operation—for example, an appeal to the courts—must first be attempted if it offers any hope of success. It is well to note that if the inmate himself possesses the use of reason, his consent to this procedure is required, the consent of his parents or guardians not being sufficient from the standpoint of divine law.[11]

The advice of the social worker may be sought by a woman whose husband is drinking or is otherwise obnoxious in the home. The harrassed wife is contemplating a divorce or a legal separation. Ordinarily the worker should recommend that the couple remain together, even though conditions are difficult. The use of the divorce court as an easy way of solving marital troubles is one of the grave social evils of modern America. Even Catholics, though they may not contemplate remarriage, are too much inclined to adopt this procedure. The Catholic social worker should tell those who seek her counsel in this matter that marriage is intended to last until death, despite hardships and misunderstandings and failings, and that the separation of husband and wife should not be resorted to until every other means of adjustment has been tried and found inadequate. In the event that divorce is the only solution, the worker should admonish her clients, whatever their religion, not to attempt remarriage as long

[10] Cf. Vermeersch, *Theologia Moralis* (Bruges, 1928), II, n. 323.

[11] Cf. Wouters, *Manuale Theologiae Moralis* (Bruges, 1932), I, n. 526.

as both are living. Moreover, the Catholic social worker should know that the Third Council of Baltimore forbids Catholics to approach the civil court for the purpose of procuring a legal separation without first consulting the ecclesiastical authorities.[12]

The Catholic social worker may be assigned to the case of a separated couple whom she knows to be invalidly married (and perhaps a previous marriage and divorce on the part of one or both makes it impossible to rectify this present union), and the secular agency which employs the worker expects her to urge the two to live together again for the sake of the children. At most, it would seem that she could ask them to provide properly for the children, saying nothing about cohabitation. Theoretically she could give the advice that they dwell under the same roof as brother and sister, but in practice this would usually amount to persuading them to place themselves in a proximate occasion of sin, and hence she could rarely resort to it. For, even though her position is at stake, the social worker may not give advice that will directly induce her clients to violate the law of God.

Similarly, when the social worker finds a couple living together unmarried and incapable of entering marriage because of some impediment of divine law (but permitted to marry by civil law) she may not suggest a civil marriage, even as a mere formality to obtain civil effects. Indeed, in the United States, where the Third Council of Baltimore inflicts a censure of excommunication on a Catholic who attempts remarriage after a civil divorce,[13] a social worker might so concur in the commission of this sin by her counsel as to incur herself the same penalty.[14]

The social worker in a secular agency not infrequently encounters moral problems bearing on co-operation or participation in non-Catholic religious rites. Miss Abts presents the case of a worker who was seeking recreational facilities for an underprivileged Catholic child, but could find none save those afforded by a Girl Scout troop affiliated with a Protestant church. The girls were required to attend Protestant services. The only course open to a Catholic worker in such a situation was to refuse to enroll the child in the troop because of the danger to the

[12] *Conc. Plen. Balt. III Acta et Decreta* (Baltimore, 1886), n. 126.

[13] *Ibid.*, n. 124.

[14] Can. 2209, §3: 2231.

child's faith and the communication in non-Catholic worship which membership involved.

The Catholic social worker, though engaged by a non-sectarian agency, may not exercise her activities independently of the Church and the local clergy. When a family of careless Catholics is brought to her attention, she should notify the pastor; the same is true when she discovers a marriage that needs rectification, if there is any hope of success. When a Catholic is in danger of death, the worker should see that a priest is summoned, if this duty is neglected by the members of the family. In charity the worker should inform non-Catholics, when they are dying, of the seriousness of their condition, so that they may have the opportunity of preparing for entrance into eternity. When an unbaptized child is dying the Catholic social worker should, if possible, bestow on the little one the precious boon of the Sacrament of Baptism.

Sometimes friction arises between the social worker and the local pastor. To obviate such unpleasantness as far as possible, each of the two should be mindful of the rights and the competence of the other. On the one hand, the worker must remember that anything pertaining directly to the spiritual needs or welfare of a Catholic is under the jurisdiction of the Church. She may indeed urge Catholic parents to have the baby baptized, to send their children to church, etc. But such matters as recommending that a child be transferred from the parochial to the public school, advising a wife to refuse her husband his martial privileges because of economic conditions, deciding whether or not a child should be sent to Confirmation instructions, etc., are problems for the priest to settle. On the other hand, the priest should remember that the social worker has received a specialized training and that in matters pertaining directly to social service she is probably more competent than he is. One of the complaints of social workers against charity work by priests—and it is frequently justified—is that their donations are badly timed and in lump sums, so that when the beneficiaries are people incapable of handling budgetary problems it is a case of "throwing good money into a well."

Msgr. Lawrence J. Shehan, Director of charities in Washington, D. C., makes these remarks on the problem in question:

The calling in of a professional worker often presents difficulties.

There may not be complete harmony of views between the priest and the worker. For instance, the priest may have made up his mind that the children of a family ought to be placed in an institution. The worker, impressed with the necessity of keeping a family together whenever possible, may deem it unwise to break up the family. In such cases, I think the priest ought to be willing to discuss the case with the worker. Often he may have information on the subject that would be impossible for a worker to obtain, and his judgment ought to be valuable to the worker. On the other hand, he ought to be willing to hear the worker's point of view and consider it on its merits. Certainly, a frank discussion of cases ought to have much to contribute toward the effectiveness of social work.[15]

The custom of adopting children is quite common nowadays; and, on the whole, little ones who have lost their parents or whose parents cannot take care of them fare better in this system than if they are brought up in an institution. However, one of the problems connected with adoption, in the case of the child placed in the adoptive home from infancy, is whether or not he should be told in his early years that those whom he calls father and mother are not actually his parents. The more acceptable plan would seem to be to inform him as soon as possible; otherwise the knowledge may come from some extrinsic source and have disastrous effects. This is the view of a social worker who made a special study of the matter:

Those who have thought through the whole subject of adoption know that every adopted child should be told he is a "chosen child" as soon as possible. . . . He will then accept the fact that he is adopted, conscious that the relationship implies love, tenderness, pride and security. At some time or other he will probably boast of the fact that he was adopted and feel very sorry for other children whose parents did not so carefully seek and lovingly select them.[16]

Not so simple is the case of the child born out of wedlock and now adopted by a couple who are giving him a full measure of love and affection. Should he be told that he is of illegitimate birth when he is old enough to understand what this means? Some child-placing agencies obviate this difficulty by withholding the background of a child when they commit it to adoption.

[15] *The Catholic Charities Review*, XIII (1929), "The Priest and Social Case Work," 181.

[16] E. G. Gallagher, *The Adopted Child* (New York, 1936), p. 116.

However, if the matter is known to the adoptive parents, it would seem best for them to inform the child when he is sufficiently mature. In the first place, it is impossible for a person knowing himself to be adopted and yet entirely ignorant as to his parentage not to suspect that he is illegitimate; and the uncertainty would usually be worse than definite knowledge. Secondly, when a person is preparing to marry—and *a fortiori* if he wishes to enter the priesthood or the religious life—definite information concerning his origin should be available.

The social worker herself is usually not the one to reveal such data to an adopted child, but she should have some definite ideas on the subject in order to advise adoptive parents as to the most feasible plan.

The obligation of the social worker to observe professional secrecy has been thoroughly discussed in recent years by Fr. Walter McGuinn, S.J., and Fr. Robert Regan, O.S.A.[17] They apply to this particular profession the commonly accepted principles of Catholic theology and conclude that persons committed to the care of a social worker have a right in strict justice to professional secrecy and confidence in those matters that constitute their business with the worker. Thus, it would be sinful on her part to divulge the straitened financial condition of a family or the strained relations between husband and wife, when these facts are not matters of public knowledge. Again, if a wife had illicit relations with another man while her husband was absent, the social worker who learns of it in pursuance of her profession must keep it a strict secret.

However, at times the duty of professional secrecy will yield to the obligation to procure some great good or to prevent some grave evil. Thus, if a family is receiving public relief on false pretences, claiming to be impoverished while in reality it has abundant resources, the social worker who discovers the fraud would be justified in reporting the truth to the public authorities, if the family itself refuses to discontinue the relief voluntarily. Again, if a worker discovers that a woman has contracted a social disease in the absence of her husband and will give no assurance that she will warn him on his return, the worker herself

[17] W. McGuinn, S.J., *The Professional Secret in Social Work* (Boston, 1936); R. Regan, O.S.A., *Professional Secrecy in the Light of Moral Principles* (Washington, D. C.: The Catholic University of America Press, 1943), Chap. 13.

would be permitted to inform him of his wife's condition. It should be remembered, too, that the professional secrecy of the social worker permits her to report to the agency all that is required for the proper management of the case. In other words, the professional secret of the social worker is by its very nature a group secret.

The social worker should be familiar with the teachings of the Church, particularly the social principles expounded by the Sovereign Pontiffs. A recent study of the extent of knowledge of Catholic truth possessed by Catholic social workers—a study conducted by Dr. Lucian Lauerman—reveals a deplorable ignorance of many of the most fundamental teachings of the Catholic Church among a great number in this group.[18] Both the workers themselves and priests who have such workers under their pastoral care should strive to remedy this condition.

Finally, the social worker employed by a secular agency should remember that, even though the spirit animating the agency is merely natural philanthropy, she can make her participation an exercise of genuine supernatural charity. In her daily tasks of relieving the poor and the afflicted, or restoring harmony and peace to broken homes, of providing care for the young, she is imitating Him who of old went about doing good in Judaea and Galilee. But to imitate Him perfectly she must be animated primarily with a loving solicitude for the souls of those committed to her care, regarding it as her first task to preserve them in divine grace or to restore them to the friendship of God and to guide them on the way to eternal life.

FRANCIS J. CONNELL, C.SS.R.
Catholic University of America,
Washington, D. C.

[18] *Catholic Education for Social Work* (Washington, D. C.: The Catholic University of America Press, 1945).

Pleasure is the fruit of decent living.

—Lactantius, *De Divinis Inst.*, VI, 23.

GRIEVANCE

PART I

(N.B. *The case itself, and the characters named and portrayed, are entirely fictional, being used only to illustrate correct and incorrect ecclesiastical court procedure.*)

The shabby man paused outside the door to reflect that the Bishop had certainly been a very understanding man. Fair, he was, any way you looked at it. He had not resented the intrusion of an ordinary janitor with a grievance. Instead, he had heard the story patiently, and it had been a long story, even though there were others waiting, like the large lady who had just now bustled in so determinedly that he had almost collided with her as he bowed out. Fair to the pastor, too, when you came to think of it, for how could the Bishop know, just on a stranger's saying so, that the pastor was in the wrong? This Father Bronson who had something to do with Labor Schools would take care of everything. He must be a fine man, the Bishop seemed to have so much confidence in him. Not only that, but if he did not hear in three days from Father Bronson he was to call the Bishop himself. The Bishop was certainly a kind man to take so much interest in a little fellow like him.

The two priests approaching the door of the Chancery Building smiled back in response as the shabby man stepped away from the entrance and down the street more lightly than he had in months. At last he could begin to believe in what that young priest had said in his sermon about the Pope wanting people to make enough to live on decently and raise a family. The Bishop, how had he put it? He had said it was his job, or something like that, to see that what the Pope said was lived up to. And he certainly had not been able to take care of his family as he would have liked to, and there was that injury—the shabby man slowed his pace and a flicker of pain showed in his eyes.

To the janitor the Bishop was a kindly and understanding person who was willing to hear his story and try to do something about it. A philosophical consideration of the functions of government, or of the duties of a Bishop as one who governs in a particular church[1] was not for the janitor. For him it was sufficient that

[1] Cf. Can. 329, §1.

something would be done, without pondering whether one of the functions of any government is to insure domestic peace and tranquillity, and whether this is better insured by preventing disturbances or by settling them after they have arisen. For the janitor it was sufficient that some priest in whom the Bishop had confidence would try to arrange a settlement of some kind without going to court.[2]

The Bishop had recognized, of course, that here was another conflict of personalities, with a certain semblance of right on both sides. It was not, perhaps, a conflict which would spread like a great industrial dispute and involve the whole community, but it was nonetheless a dispute which would, even in its own small way, disrupt the bond of charity between members of the Body of Christ. It was, therefore, a thing which he could not permit to continue, but which he must smooth over in such a way as to ensure the peace of Christ in that portion of the Kingdom of Christ entrusted to his vigilant care.

The very next day, however, Father Wall, the pastor, who apparently did not realize that a man fired is the mark of a poor manager of men, came storming into the sacristy as the janitor was getting out a box of vigil lights to replenish the votive stands.

"What do you mean, going to the Bishop behind my back?" he roared. "You're fired. Get out of that house right away, you and your family. Do you hear?"

Quite taken aback, the janitor could find no words to turn aside the tirade which thundered on and on. When at last, however, he was able to escape he hurried to a telephone to notify the Bishop of this new problem. The Bishop listened to the whole out-pouring of the little janitor's woes until it became clear what had happened. He then calmed him down, and told him to go home and let him (the Bishop) handle the situation. Assured that the Bishop or Father Wall would call back to let him know what had been done, the janitor finally trudged off to wait.

Father Wall, who in the meantime had begun with growing anxiety to turn over in his mind the names of others whom he might get to replace the janitor he had fired, was rather thankful

[2] Cf. Can. 1925-32.

when the Bishop called to say that it did not seem very fair to discharge a man, even though the pastor did have a grievance against him, until after both sides had had a chance to be heard; so he agreed readily enough to keep the janitor on the job until such time as the case could be settled. In the meantime, thought Father Wall, he would at least be able to look around for someone to replace the present janitor. The call from the Bishop gave him a chance to keep Faber around for a while and thus he himself would not have to attend to the janitor's work. He had almost gotten himself into trouble, being so impetuous.

The janitor, on the other hand, was just congratulating himself that he had had the good sense to call the Bishop as soon as Father Wall fired him, when Father Wall, too, called to say that he had talked with the Bishop and had reconsidered the firing order and would let the janitor have his old job back for the time being. The janitor wondered just what the Bishop had said to Father Wall, but after all he could be thankful that he and his family did not have to move, at least for a while, and in the meantime he could look around for some other place to live.

Father Bronson could hardly expect to mediate after such an exchange and work out an accord and satisfaction (*transactio et compositio seu concordia*),[3] but rather than have the janitor and pastor go to court[4] the Bishop still proposed that the matter be submitted for arbitration (*compromissum in arbitros*) by one or more persons who should decide it either on strict legality or as equitably as they might.[5] Father Wall, however, having his own ideas of how to beat the claim of the janitor, persisted in rejecting every name proposed by the latter, who, equally suspicious by now, rejected every one proposed by the pastor. With both of them playing the same game, arbitration was impossible. The only course left, since the janitor persisted in his claim, was to take the case to the diocesan court.[6]

The janitor, therefore, presented himself once again at the Chancery office to inform the Bishop that he and the pastor had been unable to agree on a person to arbitrate their dispute and that he still wanted to proceed against the pastor. Regretfully, the Bishop sent Faber down the hall to the office of the *Officialis*.

[3] Cf. Can. 1925-28.

[4] Cf. *Code*, lib. IV, tit. XVIII.

[5] Cf. Can. 1929.

[6] Cf. Can. 1932.

Calling in his notary to record the complaint,[7] the *Officialis* heard Faber out as a stenotypist noted every word.[8] The transcription however, which the stenotypist brought back to be read to Faber,[9] was so long and involved that it could hardly be used for a formal complaint. Faber made a few additions to it and signed it as his own, but the *Officialis*, commenting on the length and involved character of the document advised Faber to take it to one of the attorneys on the diocesan roster[10] to have it put into a form more logically arranged and easier to work with in the course of the coming trial.

The janitor seemed somewhat surprised by the suggestion that he should consult a lawyer. To his mind this meant expense, an expense which he was unable to bear. The hope that had been born in him when the Bishop directed him to the office of the *Officialis* began to fade. He had expected that the priests here at the Chancery Office would take care of everything for him.

"I don't want a lawyer. Can't I just speak for myself?" queried the janitor hesitantly.

"Can't you afford one?" asked the *Officialis*.

"Well, no, I don't quite see how I can. I guess I'll have to let the case go after all."

The *Officialis* proceeded to explain at some length that it was advisable for the janitor to have a lawyer to look after his interests[11] because otherwise, being unacquainted with what is required to build a case, the janitor might neglect to present evidence necessary for his side or might fail to object to some put in by the other side, and when the decision was handed down based on the evidence presented in court[12] he might lose his suit. Furthermore, explained the *Officialis*, it was indeed true that he as judge would be the one and the only one to ask all the questions,[13] but since this was not a criminal but a private matter, he could proceed only on motion of the parties,[14] and since the public welfare or the salvation of souls was not in question he could not see to it that the plaintiff, the janitor, presented for his side all the proofs which he could have presented, or that the

[7] Cf. Can. 1585, §2.
[8] Cf. Can. 1707, §1.
[9] Cf. Can. 1707, §3.
[10] Cf. Can. 1658, §2; *AAS*, XVI (1924), 105.
[11] Cf. Can. 1655, §3.
[12] Cf. Can. 1869, §2.
[13] Cf. Can. 1773, §2.
[14] Cf. Can. 1618.

pastor, defendant, raised all the objections which he could have raised.[15]

As the *Officialis* went on with his explanation he noticed that the janitor seemed more and more discouraged. It even began to look as if there would be one less case on the docket to worry about, and the way they had been piling up of late he had had to miss more than one golf date with his old classmate, Father Wall.

Shoulders drooping, the janitor left the office of the *Officialis*. It had been too good to be true. You might have a grievance, but what could you do about it? People were nice to you, but if you had no money justice was not for you. Only the folks with money could afford to go to court. The little fellow who could not afford the luxury of a lawsuit had to take his medicine. He'd better start looking for another job. What the Pope said sounded all right, and he probably meant it, but when he was so far away in Rome, how could he know what people were doing about his teaching?

As he went slowly down the corridor, too dejected to raise his eyes, the janitor came up against the Bishop, who was standing there watching him.

"What's the matter? You look as if the world had caved in on you. Didn't the *Officialis* listen to your story?"

"Oh, he listened all right, but then he explained that I ought to have a lawyer if I want to get anywhere with the case. I can't afford a lawyer, so I guess it's no use. Without money you can't get justice in this world, I guess. I thought it would be different in the Church—I beg your pardon, Bishop, I guess I didn't know what I was saying. You've been awfully kind, and all that, but I guess I know when I'm licked."

"Was anything said about 'gratuitous patronage'?"

"What's that?"

"It is assistance without charge by an attorney.[16] It's late now, and I suppose you want to get home, but I'll look into the matter myself. You should hear something in two or three days. If not, let me know."

The second day thereafter a long, fat, official envelope from the Chancery office was delivered at the janitor's home. In it were two official-looking forms accompanied by a letter explaining that if Mr. Frank Faber wished to continue with his case as

[15] Cf. Can. 1619.

[16] Cf. Can. 1914.

outlined heretofore by him he should return the two enclosed forms,[17] one a petition for gratuitous assistance by one of the attorneys on the diocesan roster who would be named by the court to conduct his case,[18] the other a petition for reduction or waiver of the costs of court set by the Bishops of the province.[19] The letter further directed Mr. Frank Faber to enclose in his reply evidence tending to prove that he was entitled to such assistance and to such reduction or waiver of costs. Evidence which would be acceptable would be, e.g. a bank pass-book. If such documentary evidence was not available (the janitor smiled; if he had been able to have a pass-book at the bank he would not have been bringing this suit), he should submit the names of persons who had known him and done business with him for some years past, whose depositions as to his financial condition could be taken by a delegate of the aforesaid Tribunal. The letter went on to say that he should offer proof that the case was not groundless.[20]

The last requirement rather stumped the poor janitor. He did not see how he was going to prove that the case was not groundless without proving the whole case. He said as much in his reply to the Tribunal, adding that the persons whom he had named as being acquainted with his financial condition also knew about his case.

The court seemed to find all his answers satisfactory, for a week later another official envelope was delivered to his home. In this was a formal announcement that in view of the petitions offered and the evidence obtained from the witnesses named it had been decided that Mr. Frank Faber was entitled to the gratuitous assistance of an attorney from the diocesan roster and to a complete waiver of the costs of court. The people who knew of his financial condition as well as of his trouble with the pastor had apparently been able to satisfy the court that the suit was not groundless.

Others beside those named as witnesses by the janitor had confirmed that the janitor could not afford to pay an attorney or the costs of court, though the janitor did not know this. He likewise did not know that the *Promotor Justitiae* for the diocese had been

[17] Cf. Can. 1915, §1.
[18] Cf. Can. 1916, §1.
[19] Cf. Can. 1909, §1.
[20] Cf. Can. 1915, §1.

consulted and had pointed out that a decision on a matter of this kind would afford a precedent for future relations between pastors and janitors and would therefore have a public value.[21] It was only later, too, that he found out from the one who actually assisted him that the first attorney named to represent him had begged off on the ground that he had another case about to be presented to the court, a case which would take all his time and energy so that he could not do justice to the one which the court wished to assign to him for gratuitous assistance.[22]

Father Arnold called at the janitor's house the evening of the very day on which the letter naming him as the attorney to assist the janitor had arrived. Together he and the janitor rearranged the matter contained in the copy of Faber's statement to the *Officialis* which Father Arnold brought with him. When the priest finished typing on his portable, the janitor read, through the technical terms, that this complaint was directed to the Tribunal of the Diocese of ————, to obtain certain sums of money from the parish of St. Mary's, in the town of Jordan, represented by the Rev. John F. Wall, pastor thereof, to which the petitioner believed himself entitled by reason of the teaching of the Popes—the janitor insisted on that—on "family wages"[23] and by reason of injuries suffered in the course of the petitioner's employment.[24] To this formal complaint the janitor signed his name above the place where Father Arnold had typed the date and the address of the janitor.[25]

When Father Arnold left promising to present the complaint the next morning in the court, the janitor felt much better. He was getting results after all. It was a good thing he had run into the Bishop there in the corridor that day, for otherwise he would not have realized that his case could be taken care of after all. He had not minded signing the other documents which Father Arnold had produced from his brief-case constituting the Father his attorney-at-law and-in-fact. Nor would he mind giving Father Arnold a part of whatever he recovered in this suit. After all, if Father Arnold was going to do so much work for him, he was entitled to something.

[21] Cf. Can. 1915, §2.
[22] Cf. Can. 1916, §1.
[23] Cf. Can. 1524.
[24] Cf. Can. 1708, 1°, 2°.
[25] Cf. Can. 1708, 3°.

True to his word, Father Arnold filed with the notary of the Tribunal the original of Frank Faber's complaint against St. Mary's parish, represented by Father Wall, pastor, together with the documents signed by Faber in which Father Arnold was constituted his attorney-at-law and -in-fact.[26] Copies of the complaint were then made and despatched through the bailiff[27] together with a summons[28] to the pastor as representative of the parish[29] to appear and true answer make. At the same time a notice was mailed to the janitor to appear before the Tribunal when Father Wall did, five days later, to assist in joining the issues to be tried in the case.[30]

The bailiff started out to visit Father Wall, but when he reached the parish-house he found that the good pastor had left for the afternoon. He had gone fishing at Portage Lake, the housekeeper informed the bailiff when she found that he came on official diocesan business which could not wait. Portage Lake was not so far away, just across the line in the next county, so the bailiff drove on over and caught Father Wall just as he was coming in from fishing.

Luck had not been so good that day and Father Wall was in no mood to add further to his woes, so even though he knew and rather liked the bailiff personally he simply refused to accept the summons. The bailiff nevertheless informed him of the contents of the papers and making a note thereon of the reading of the same and the pastor's refusal on that day and at that hour to accept them, signed it and brought the documents back to the Tribunal,[31] first telling Father Wall that whether he had touched the papers or not he was summoned and would have to appear in court.[32] The notary included the written report of what the bailiff had done in the record of the case.[33]

When the *Officialis* reached his office the next morning there was a note on his desk, asking him to call Father Wall as soon as he came in. Father Wall wanted to know what was going on, why his old classmate had not thrown the whole thing out, and why he had actually been summoned to appear in court. The *Officialis*, who had already looked at the report of what the bailiff

[26] Cf. Can. 1665, §3; 1659; 1662.
[27] Cf. Can. 1591; 1592; 1717, §1.
[28] Cf. Can. 1715.
[29] Cf. Can. 1711, §1; 1712, §§1-2; 1713; 1653, §2.
[30] Cf. Can. 1712, §3.
[31] Cf. Can. 1721, §4.
[32] Cf. Can. 1718.
[33] Cf. Can. 1722, §1

had done, told Father Wall that for the present he could disregard the first summons completely, because Portage Lake was across the line in the neighboring diocese and the *Officialis* had not ordered the bailiff to go into that diocese if necessary to serve Father Wall.[34] Another summons, however, would have to be sent to Father Wall, since he, the *Officialis*, could not refuse to act when he had lawfully been called upon to render his services.[35] In fact, the *Officialis* explained at some length to Father Wall, if he did not do his duty and send out this summons he would be liable to the janitor for damages and could also be punished by the Bishop, even to the extent of being removed from his office.[36]

Furthermore, explained the *Officialis*, it was clear from the complaint as presented that this was a case for the ecclesiastical court[37] since the defendant was the parish, an ecclesiastical corporation (*persona moralis*),[38] and the Church has jurisdiction of suits which involve persons entitled to the privilege of forum.[39] Besides, the contract of hire between the pastor and the janitor had been made within the diocese, and the janitor's work had been done there, and the injury of which the janitor complained had occurred there, so it was clear that the venue was properly laid within the diocese.[40] In other words, he explained, there was really no way he could avoid summoning the pastor to appear in answer to the complaint. There was just a possibility that the pastor could object that he was not supposed to appear as representative of the parish without the written permission of the Bishop,[41] but this would at best amount only to a temporary delay, for the Bishop would be sure to grant such permission. In fact, the pastor would be wise, he said, to ask such permission from the Bishop as soon as he received the new summons, thus showing at least some good will.

The *Officialis* went on to to explain that he felt he would have to hold himself personally incompetent to act in the case because an objection was sure to be raised against him on the grounds of the long-standing and intimate friendship between

[34] Cf. Can. 1723; 1717, §2.
[35] Cf. Can. 1608.
[36] Cf. Can. 1625, §1.
[37] Cf. Can. 1609.
[38] Cf. Can. 99; 100; 1649.
[39] Cf. Can. 1553, §1, 3°.
[40] Cf. Can. 1565.
[41] Cf. Can. 1526.

himself and his old classmate, Father Wall.[42] Even if he did use every effort to be impartial in deciding the case, people would be suspicious of his motives. If he decided against the janitor it would be said that he had done so not because the evidence warranted it, but merely because his old friend and golf-partner was on the other side. If he decided against the pastor it would be said that he had turned against an old friend. As far as he was concerned, the *Officialis* was convinced that he must retire from the case and leave it to the *Vice-Officialis*,[43] a younger man, who was not open to suspicion of any kind in regard to the contending parties.

Realizing now that he would have to appear and defend the suit brought against him by his janitor, the pastor hastened to consult with two[44]priests, Fathers Brockheim and Brown, both Doctors of Canon Law.[45] These men were from the neighboring diocese, but were on the roster of attorneys in Father Wall's diocese so they could practice there.[46] With difficulty they finally persuaded Father Wall to name an attorney-in-fact from the episcopal city as well,[47] for much as he might like to appear for himself at every stage of the case[48] he would not, in all probability, be able to do so because of the pressure of official duties, and there was no reason why he should hold up progress of the case by reason of his frequent absences. After all, they argued, cases are to be brought to an end as soon as possible, without sacrificing justice in any way,[49] and the appointment of an attorney-in-fact who could appear for the pastor, except when the latter's presence was essential,[50] would serve to expedite matters.

On the appointed day, the janitor, with Father Arnold and Fathers Brockheim and Brown, appeared before the *Vice-Officialis* and his notary to arrange for joinder of the issue. Present also at the meeting was the *Promotor Justitiae*, who had been told by the Bishop to intervene in the case because of the importance the decision might have in regard to future relations

[42] Cf. Can. 1613, §1.
[43] Cf. Can. 1573, §3.
[44] Cf. Can. 1656, §3.
[45] Cf. Can. 1657, §2.
[46] Cf. Can. 1658, §2; *AAS*, XVI (1924), 105.
[47] Cf. Can. 1656, §1; 1657, §1; 1658, §1.
[48] Cf. Can. 1655, §3
[49] Cf. Can. 1620.
[50] Cf. Can. 1662.

between pastors and janitors in the diocese.[51] Father Wall was not present, but Fathers Brockheim and Brown were certain he would arrive at any moment.

Father Arnold had prepared in advance a petition for sequestration so that the pastor would be prevented from spending working capital of the parish to such an extent as to leave nothing with which to satisfy any judgment that might be recovered.[52] Were all the working capital used up, there would remain only fixed capital out of which to pay the judgment and the total sum which might be awarded to the janitor was such that permission for alienation would be required if it were necessary to draw on the fixed capital.[53] While it might be possible to obtain permission for such alienation quite readily, still it would mean extra trouble, whereas sequestration would allow payment of current expenses and at the same time make certain that there would be sufficient funds with which to pay any judgment recovered. The *Vice-Officialis*, after hearing the arguments for and against sequestration and finding no agreement between the parties as to the person to be chosen, decided that the Dean of the district in which St. Mary's parish was situated should act as *sequester*.[54] He further ordered the notary to draw up a document notifying the Dean of the appointment and of his duties in this connection.

Fathers Brockheim and Brown also had a petition to present on behalf of the pastor. It seemed that the janitor in the course of his employment had negligently damaged several articles of value, all carefully listed in the complaint, which belonged to the church. This, they asserted, was a counter-claim connected with the primary suit and hence triable before the same judge.[55] They further charged that in addition to the salary which the janitor had received from the parish, he had had the use of a house belonging to the parish, and had been furnished with lights and heat at the expense of the parish. Furthermore, he had had the use of a cottage at a lake for two weeks each summer, for none of which had he paid the parish or the pastor anything. All this was presented and read aloud while the janitor and his attorney were present in the court-room, so it was not necessary to serve him with a copy of this counter-claim and a

[51] Cf. Can. 1586.
[52] Cf. Can. 1673, §1.
[53] Cf. Can. 1532.
[54] Cf. Can. 1675, §1.
[55] Cf. Can. 1692.

summons.[56] The notary merely recorded that the parties were all present in the court-room and were well aware of the nature of the counter-claim, which was duly inserted in his record of the case.

Still Father Wall had not arrived and had not called to say why he was unable to be present, so the *Vice-Officialis* announced that he would proceed to formulate the issues in the case without further delay, since Father Arnold so moved. The bailiff would deliver to the absent pastor a copy of those issues demanding an answer from him within ten days. As a matter of fact, Father Wall, prompted by his attorneys, was able to satisfy the court the next day that his absence had been unavoidable because he was suddenly called away on official business,[57] and since he accepted the issues as outlined the case was ready to go to trial.

The issues in the case were:

(1) Whether it is proved that Frank Faber has received less than a "family wage" for the period, Aug. 1, 1940, to Aug. 1, 1945; and if so,

(2) Whether it is proved that the amount of the deficiency is five hundred and fifty ($550) dollars; and if so,

(3) Whether it is proved that the janitor did not freely agree to work for the sums actually paid to him; or,

(4) Whether it is proved that he was unjustly forced to agree to work for such sums; or,

(5) Whether it is proved that fraud was used to induce him to work for such sums.

(6) Whether it is proved that in addition to such sums he received the use of a house belonging to the parish of St. Mary free of charge, together with lights, and heat; and if so,

(7) Whether it is proved that the value of the said use of the said house, together with lights and heat, constituted such an addition to the sums actually received as to amount to the extra compensation contended for; or,

(8) Whether it is proved that even adding the value of the said use of the said house, together with lights and heat, to the sums actually received, the plaintiff is still injured to the extent of five hundred and fifty ($550) dollars.

(9) Whether it is proved that the cottage was not included in

[56] Cf. Can. 1711, §2.

[57] Cf. Can. 1729, §1.

the total foregoing compensation of the said plaintiff and is to be valued at five hundred and fifty ($550) dollars; or,

(10) Whether it is proved that the cottage was to be considered a mere gratuity in addition to any compensation contemplated in the contract of hire.

(11) Whether it is proved that work beyond his reasonable strength was imposed upon the plaintiff; and if so,

(12) Whether it is proved that by the imposition of such work he was damaged in the additional sum of two thousand ($2000) dollars for medical expense, pain and suffering, etc.

(13) Whether it is proved that the janitor negligently damaged property of the said parish of St. Mary; and if so,

(14) Whether it is proved that the total aggregate value of the property damaged thus negligently is in the amount of seven hundred and fifty ($750) dollars.

(to be continued.)

THOMAS OWEN MARTIN.

The Catholic University of America,
Washington, D. C.

FIFTY YEARS AGO

In the Nov. 1895 issue of the *American Ecclesiastical Review,* Abbé Hogan, in continuance of his series of articles on clerical studies, writes on the science of Liturgy, exhorting priests to study both the speculative and the practical aspects of this science. . . . An interesting account of Fr. Gabriel Richard, pioneer priest of Michigan and for a term of two years a member of the United States House of Representatives, is contributed by the Rev. L. W. Reilly. . . . Dr. Péries of the Catholic University writes on the title of ordination, explaining in detail the *titulus missionis,* which was then commonly used in our country. . . . An anonymous article on St. Philip Neri contains a catalogue of the books which composed his library, and which prove that *il buono Padre Pippo* was a scholar as well as a saint. . . . A question as to whether any but the Baltimore Catechism may be used in a parochial school is answered in the negative, on the grounds that this manual received the approval of the Third Council of Baltimore as the official text-book of religious instruction for the United States. In the reply it is suggested that those who are dissatisfied with the Baltimore Catechism request the bishops to have a revision made. (Such a revision was made forty years later.)

F. J. C.

ST. JOHN'S DOCTRINE OF THE LOGOS

In the Prologue of his Gospel (1:14), in his First Epistle, 1, and in the Apocalypse, 19:13, St. John refers to Christ as the Logos. As this term is found neither in the Gospels, nor in the Apostolic Epistles, it is unlikely that Our Lord applied it to Himself.

It was a word however, which was widespread in the time of the Beloved Disciple. Just as the word *raison* had an extensive signification to the French of the eighteenth and nineteenth centuries, so to the Greek mind of the early Christian era the notion of the beautiful, the harmonious, and the good were all summoned up in the term *logos*. The history of the *logos* idea begins with Heraclitus (*ca.* 535-475). To him "it is the hidden harmony which underlines the discords of existence."[1] After a lapse of about two centuries, this concept, more fully evolved, appeared in the teaching of the Stoics. Among them it is "the principle controlling the universe . . . . a force and a law, an irresistible force which bears along the entire world and all creatures to a common end, an inevitable and holy law."[2] All, both good and bad follow the *logos*. The duty of the good is to follow it willingly. That is the first principle of Stoic morality.

This concept of *logos* enriched and gave precision to the Stoic notion of God. Zeus was the λογός σπερματικός, the living germ from which everything is developed. He was however, sovereign law, moral goodness, drawing everything to its end.[3]

As this doctrine was too philosophical for the common man, there grew up alongside of it a popular interpretation which Stoicism had not created, but which it utilized. This was the cult of Hermes. To the populace, this god was the personification of *logos*.

In popular mythology, Hermes was the messenger of the princi-

[1] W. R. Inge in *Encyc. of Religion and Ethics*, VIII, 134.

[2] J. Lebreton in *Cath. Encyc.*, IX, 329a. One frequently reads of the *logos* of Plato and of the influence it exerted upon Christian theology. As a matter of fact, the theory of the *logos* is not found in the authentic philosophy of Plato. It was, however, widely discussed by the Platonists of the first century of our era, both Christian and pagan. These all claimed that the doctrine was that of their master. J. Lebreton, *Histoire du Dogme de la Trinité*, eighth ed. (Paris, 1927), I, 58-62.

[3] Cf. *ibid.*, pp. 67-70.

pal gods. He played the secondary role of intermediary, which the *logos* was to take in Alexandrian philosophy. It is quite probable that his cult actually influenced this latter philosophical school.

It was especially in Egypt that the cult of Hermes flourished. There he was identified with Toth, the god who, according to legend, produced the world by the sole power of his word. Under the Ptolemies, especially among the Alexandrians, Toth was identified with great Hermes, Hermes Trismegistos, the god who had invented the alphabet and revealed the secret of the origin of the world. For the philosophers Toth, like Hermes, was the personification of *logos*.

Alongside of this popular mythology, there arose some higher notions which left traces in the writings of Plutarch and Philo (born *ca.* 25 B.C.). The latter, the greatest of the Hellenistic Jews, employed the term *logos* extensively.[4]

Because of the identity of the term, and a similarity in its intellectual concept, many non-Catholic writers claim that St. John is the intellectual heir of non-Christian ancestors. Thus R. Reitzenstein maintains that St. John's doctrine has its source in the cult of Hermes.[5] Others identify the *logos* of John with that of Philo.[6] These views cannot stand the test of critical examination.[7]

In regard to the use of *logos* by St. John, two questions may be considered: the source or thought content, and the occasion which gave rise to the use of the word. As for the source, it can be found in the Old Testament and in St. Paul. In the former, two

[4] Cf. *ibid.*, pp. 70-77.

[5] Cf. *Poimandres* (Leipzig, 1904). Poimandres is one of the names of Hermes.

[6] Cf. For instance Thomas E. F. Scott, *The Literature of the New Testament* (New York, 1940), pp. 175, 253; also Guy Kendall, *A Modern Introduction to the New Testament* (London, 1938), p. 51.

[7] Reitzenstein's work is refuted by E. Krebs, *Der Logos* (Freiburg, 1910) in the appendix on *Poimandres*. Many non-Catholic scholars consider Reitzenstein's views as extreme. St. George Stock in Hasting's *Encyc. of Religion and Ethics*, VI, 628, writes, "the resemblance of the Hermetic teaching to Christianity is no more than skin deep . . . .Instead of comparing the Hermetic writings with Christianity, it would perhaps be more fitting to describe them as Pagan Gnosticism, or Gnosticism minus Christianity." As for the Logos of Philo it differed widely from that of John. It is not God in the strict sense. It is the instrumental cause of the world. Worship is directed toward it, not immediately to God. M. J. Lagrange in *Revue Biblique*, XLV (1936), pp. 16-32.

streams of thought may be traced concerning the future Redeemer: (1) Wisdom, and (2) the Messias. In the first is expressed consubstantiality with God, and less clearly, personality. In the second, the idea of personality stands out, but the divinity is not so much in evidence.

Citations of the first type are found mostly in the Sapiential Books, as for instance, Proverbs 8, Wisdom 6 ff., Ecclus. 24:5-25.[8] In Job we read "with him is wisdom and strength, he hath counsel and understanding."[9]

References to the Messias stress His kingship, but less clearly His divinity. The latter note, however, is brought out strikingly in Isaias 9:6: "For a child is born to us, and a son is given to us, and the government is on his shoulder: and his name shall be called Wonderful, Counsellor, God the Mighty,[10] the Father of the World to Come, the Prince of Peace."

In the New Testament these two streams are merged, but slowly and cautiously, lest the doctrine of Monotheism should suffer. Our Lord proclaimed His divinity, but touched only slightly on His method of procession and his work in creation.

Concerning the intimate divine nature of Christ, St. Paul employs ideas found in the books of the Old Testament. He calls Our Lord the image (εἰκὼν) of the invisible God,[11] and of his substance.[12] All things were created through him.[13]

In these passages the term *logos* is not employed, but is found in the Book of Wisdom: "Thy almighty word (*logos*) leaped down from heaven from thy royal throne, as a fierce conquerer in the midst of the land of destruction."[14] In Ps. 32:6 we read, "by the

[8] The similarity between *Ecclus.* 24:5, "I came out of the mouth of the most High, the first born before all creatures" and *Col.* 1:16 is worth noting.

[9] *Job*, 12:13.

[10] *El Gibbor.* For an excellent study of this remarkable title, see W. H. McClellan in the *Catholic Biblical Quarterly*, VI (1944), pp. 276-89.

[11] *Col.* 1:15.

[12] *Heb.* 1:3.

[13] *Col.* 1:16.

[14] *Wisdom* 18:15. This is probaby the only passage in the Old Testament where the Logos figures as a personification. The Logos-Word had made no progress in the course of centuries toward the signification of a distinct person. Cf. M. N. Lagrange, *Évangile Selon Saint Jean*, fifth ed. (Paris, 1936), p. 29.

word of the Lord the heavens were established." This may be a reference to the *Fiat* of Genesis.[15]

Therefore both the germ of the concept and the very word *logos* are to be discovered in Holy Writ outside of St. John. But it is quite possible that through the providence of God, the Beloved Disciple seized upon the terms because it was in use in the non-Christian world, though in a different sense.[16]

St. John could easily have had some knowledge of Hellenistic systems. He wrote at Ephesus,[17] a melting pot of philosophical and religious syncretism.

Moreover, it is likely that a knowledge of Philonic philosophy had been spread in the city by Apollos. "A certain Jew named Apollos, *a native of Alexandria*, came to Ephesus. He was an eloquent man, and mighty in the Scriptures. He had been instructed in the Way of the Lord, and being fervent in spirit, used to speak and teach carefully whatever had to do with Jesus, though he knew John's baptism only.[18] He was later instructed fully in the Catholic faith, and went to Corinth. Alexandria, of course, was the primary center of Hellenistic culture, and its Jewish colony had produced Philo. Only twenty years had passed since this philosopher's death.[19]

[15] Catholic scholars are in agreement that the *Memra* (Logos) of the Targums had little or no influence on the thought content of John's Logos. The term *Memra* is found in Rabbinical writings of the third and fourth centuries A.D. Fr. Prat remarks that one can scarcely doubt that its spirit and tradition go back to Philo's time. Cf. *Dictionnaire de la Bible*, IV, 137. However, the term did not signify a person; it was only a periphrasis which enabled the rabbis to avoid mentioning the divine name. Cf. J. Lebreton, *op. cit.*, I, 162, 492 f.

[16] Cf. J. Knabenbauer, *Lexicon Biblicum* (Paris, 1907), II, 796; also L. Lercher, *Institutiones Theol. Dog.*, second ed. (Oeniponte, 1934), p. 21.

[17] Kirsopp Lake in his *Introduction to the New Testament* (New York, 1937), p. 53, and Alfred M. Perry in the *Journal of Biblical Literature*, LXIII (1944), pp. 99-107, tentatively suggest that the Fourth Gospel is of Alexandrian origin, but ancient tradition connects John with Ephesus. H. S. Shelton holds that the Gospel of John did not exist *in its present form* until 150. It was written for the Church in Alexandria, and was composed from earlier versions of the Gospel current in this region. Cf. *The Hibbert Journal*, XLIII (1945), pp. 157, 159. This extreme view cannot be admitted. On the genuinity of St. John's Gospel, cf. J. Arendzen, *The Gospels* (London, 1923), pp. 51-62 and J. Steinmuller, *A Companion to Scripture Studies* (New York, 1943), III, 143-53.

[18] *Acts* 18:24-26.

[19] We cannot prove with certainty that Apollos followed the system of Philo. E. B. Allo writes "[Sa] prédication eloquente devait avoir une certaine tournure

One false system, however, the Beloved Disciple certainly knew—that of Cerinthus, against whom he wrote.[20] According to Cerinthus, creation was the work of a demiurge and Jesus was born of Joseph and Mary by ordinary human generation. After His baptism, a celestial being, the Christ, came upon him from God in the form of a dove. He abandoned Jesus before the Passion.[21]

These doctrines St. John attacks in his First Epistle. "Many false prophets," he asserts, "have gone forth into the world."[22] He then furnishes a criterion by which a Christian can be distinguished from a heretic. "By this is the spirit of God known: every spirit that confesses that Jesus Christ has come in the flesh, is of God."[23] The Beloved Disciple makes it abundantly

---

philosophique, peut-être plus ou moins analogue a l'exegèse de son compatriote Philon." (*Première Épitre aux Corinthiens* [Paris, 1934], p. XX.) Philo is thus described by J. Knabenbauer, "Alexandriae ortus facundo dicendi genere et fortasse etiam philosophia erat imbutus, utpote in illa eruditionis sede enutritus." (*Comment. in Act. Ap.* [Paris, 1928], p. 320.) Though Apollos was orthodox, he could have been influenced by Philo. The latter's culture was more Jewish than Hellenistic. Philo was a profound reader of Holy Writ and held that the Septuagint was inspired. Cf. G. Bardy in *Dict. de Theol. Cath.*, XII, 1440, 1451.

[20] Hanc fidem annuntians Joannes Domini discipulus, volens per evangelii annuntiationem auferre eum, qui a Cerintho inseminatus erat hominibus, errorem, et multo prius ab his qui dicuntur Nicolaitae. (Irenaeus, *Adversus Haereses*, 111, 10, 1 [*MPG*, VII, 879].) The story of St. John fleeing from the bath lest he meet Cerinthus is told in *Adversus Haereses*, III, 3, 4. The Nicolaites were followers of Nicholas, one of the first seven deacons (*Acts* 6:5). This unfortunate man fell away from the Church. His heretical followers are mentioned in *Apoc.* 2:15.

[21] Et Cerinthus autem quidam in Asia non a primo Deo factum esse mundum docuit, sed a virtute quadam valde separata et distante ab ea principalitate, qui est super universa, et ignorante eum, qui est super omnia, Deum. Jesum autem subjecit, non ex virgine natum; (impossibile enim hoc ei visum est) fuisse autem eum Joseph et Mariae filium similiter ut reliqui omnes homines, et plus potuisse justitia et prudentia et sapientia ab hominibus. Et post baptismum descendisse in eum ab ea principalitate, quae est super omnia, Christum figura columbae; et tunc annuntiasse incognitum Patrem et virtutes perfecisse; in finem autem revelasse iterum Christum de Jesu et Jesum passum esse et resurrexisse. Christum autem impossibilem perseverasse, existentem spiritualem . . . (Irenaeus, *Adversus Haereses*, I,26,1 [*MPG*, VII, 686].)

[22] *I John*, 4:1.

[23] *I John*, 4:2. Cerinthus did not deny that Christ had a real body, as did the Docetae against whose errors Ignatius of Antioch warned. From this line however, perhaps we may infer that Docetic tendencies were already in evidence.

clear that Jesus and Christ are one person. "Everyone who believes that Jesus is the Christ is born of God."[24] "This is he who came in water and in blood, Jesus Christ, not in the water only, but in the water and in the blood."[25] Here is a direct attack on the doctrine of Cerinthus. The latter held that the Christ remained from the baptism of Jesus (in the water) but retired before the Passion (not in the water and the blood). Cerinthus' doctrine removed the scandal of the Cross, but stripped the Passion of its redemptive value.

Consequently, St. John refers frequently to the blood of *Jesus Christ* and of the efficacy of the atonement. "The blood of Jesus Christ, his Son, cleanses us of all sin."[26] "But if anyone sins, we have an advocate with the Father, Jesus Christ, the just, and he is a propitiation for our sins, not for ours only but also for those of the whole world."[27] "And you know that he appeared to take our sins away."[28] "In this is the love, not that we have loved God, but that he has first loved us, and sent his Son a propitiation for our sins."[29]

The question rises, did Cerinthus employ the term *logos* or was he, at least, a follower of Philo? To the second question the answer is, yes. Hippolytus tells us that Cerinthus was educated in Egypt and trained in the educational system (*disciplina*) of the Egyptians, and that, *nihil ex Scripturis sed ex Aegytorum placitis doctrinam conflavisse.*[30] Now to the early Christians, Egyptian philosophy meant the system of Philo.

[24] *I John*, 5:1.

[25] *I John*, 5:6.

[26] *I John*, 1:7.

[27] *I John*, 2:1.

[28] *I John*, 3:5.

[29] *I John*, 4:10. The unity of Jesus and Christ is also brought out by Ignatius, whose epistles were directed to the Churches of John's jurisdiction. They represent, moreover, a period only shortly after John's time. According to Ignatius, Jesus Christ was "flesh and spirit, born and yet not born . . . both of Mary and of God." (*ad Eph.*, VII, 2; found in Kirsopp Lake, *The Apostolic Fathers* [New York], I, 181.) By Ignatius' time the Docetae were in evidence. He affirms that Christ's "sufferings were not merely a semblance (*Ad Trall.*, X [Lake, p. 221]); "he truly suffered" (*Ad Smyr.* II [Lake, p. 253]; also IV, 2 [Lake, p. 257]) "he is clothed in flesh" (*Ad Smyr.* V, 2 [Lake, p. 257]).

[30] *Philosophoumena*, VII, 7, 33; X, 21. This work was for a long time falsely attributed to Origen. Cf. B. J. Kidd, *A History of the Catholic Church* (Oxford, 1922), I, 192. The quotations from Hippolytus may be found in *MPG*, XVI, 3294, 3341, 3437.

As for the content of the term Logos we find a complete analysis of it in the Prologue. With Cerinthus in view, the Logos' relation with the Father and His function as creator is stressed. He was in the beginning.[31] He was with God.[32] He was God.[33] All things were made through Him.[34] In Him was life, and the life was the light of men.[35] Divine life is given to men through the medium of knowledge. "And the light shines in the darkness."[36] Darkness in St. John is the lack of knowledge, faith, grace and supernatural life. The Logos wished to communicate all these; the Jews refused to accept them. "And the darkness grasped it not."[37] "But to as many as received him he gave the power of becoming sons of God; to those who believed in his name."[38] It is worthy of remark that to the Logos is applied the term; *υἱός*;[39] the faithful are *τέκνα*.[40] *Τέκνον* is equivalent to child, one who has the nature of the parent, but is capable of growth and development; *υἱός* rather regards the physical and juridical relation to the Father.[41] We are capable of our growth in our own relation with God.[42] We advance in knowledge and likeness

[31] *John*, 1:1. Compare *Gen*, 1:1, "in the beginning God created heaven and earth." At the time of the creation of the world the Verbum was in existence.

[32] *John*, 1:1. St. John's doctrine is, of course, that of His Master. "And now to thou, Father, glorify me with thyself, with the glory that I had with thee before the world existed" (*John* 17:5).

[33] *John*, 1:1.

[34] *John*, 1:3.

[35] *John*, 1:4. This echoes the words of Our Lord, "I am the way, and the truth, and the life" (*John* 14:6). Life in St. John and in Our Lord's discourses means supernatural life. Cf. W. Drum in *Homiletic and Pastoral Review*, XXI (1921), 390-401.

[36] *John*, 1:5. The conflict between God (light) and darkness, is also brought out in *I John*, 1.

[37] *John*, 1:5.

[38] *John*, 1:12. This same truth is expressed by Trent, "per fidem ideo justificari dicamur, quia fides est humanae salutis initum" (*DB*, 801).

[39] *I John*, 1:3; 1:7; 2:22-24; 3:8; 3:23; 4:9-11; 4:14-16; 5:5; 5:9-13; 5:20. The Son is also Only Begotten (*John*, 1:18).

[40] *John*, 1:12; 11:52; *I John*, 3:1-3; 3:10; 5:2.

[41] On the signification of *υἱός* and *τέκνα* cf. F. Zorell, *Lexicon Graecum Novi Testamenti*, second ed. (Paris, 1931), 1307, 1351 f.

[42] *I John*, 3:2. In spite of St. John's careful study of the relation of the Logos with his Father, quite different from that of his followers, Albert C. Knudson

to God, but direct and intuitive knowledge belongs to the Son.[43] Our birth from God is not due to the mere fact that we come from His hand; He places in us the seed of a new life.[44]

In St. John we see the working of the special providence of God. By introducing the term Logos, the Apostle ushered Christianity into a circle which otherwise would have been closed to it.[45] At the beginning, the gospel message reached only the lowly and the humble,[46] but John furnished the arms by which it could conquer in the field of philosophy.[47] False speculation on the Logos led to Arianism,[48] but the doctrine of John was a signpost marking the sure route to the later definitions of the Church.

JOHN W. MORAN, S.J.

Weston College,
Weston, Mass.

---

writes, "but none of these men [St. Paul, St. John and the author of the Epistle to the Hebrews] defined at all precisely the relation of the pre-existent Son or Logos to the Father or to the absolute deity." (*The Doctrine of Redemption*, 1933, p. 290.)

[43] *John*, 1:18. Here the Beloved Disciple is echoing the doctrine of His Master. (cf. *Matt.* 11:27, and *John* 6:46.) There are three different readings of the Greek of *John*, 1:18, but all have μονογενής. For a discussion of the readings, cf. M. J. Lagrange, *Évangile selon Saint Jean*, fifth ed. (Paris, 1936), pp. 26-28.

[44] *I John*, 3:9.

[45] Cf. W. S. Reilly, *The Westminster Version of the Sacred Scriptures, The New Testament* (New York, 1936), II, 325.

[46] *I Cor.* 1:26.

[47] Justin, *Apologia*, 10, II, 13 (*MPG*, VI, 460, 465).

[48] Tatian has been called a forerunner of Arianism, but falsely. Cf. J. Tixeront, *Histoire des Dogmes*, tenth ed. (Paris, 1924), I, 248.

PASTORS *ARE* IMPORTANT

One might say that at least two-thirds of our synodal statutes concern you city- and country-pastors. Do you know why? Because you mean so much in the Church, or, should we say, that in the Church you are everything.

—Card. Elia della Costa, *Esortazioni al clero* (Florence, 1936), p. 90.

NEWMAN, A LIGHT AMID ENCIRCLING GLOOM

During the hundred years that have passed since his "coming over" John Henry Newman has gained a secure position as one of the great figures of the nineteenth century. The centenary of his conversion, one of the most dramatic in Christian history, is a good occasion to consider whether we to whom he came have done justice to his memory. Of course we are proud of him. But aren't we proud of him rather as a showpiece, as we would be proud had Dickens or Queen Victoria or any other notable joined the fold? And don't we, by and large, place the same estimate upon his greatness as does the purblind world, which acclaims him as a master of English literature, simply that and nothing more?

That the secular mind, especially the brand of materialistic mind that was victorious during his declining years and is still in possession of the field, should put Newman in a class with Macaulay and Carlyle and Arnold is not surprising. But that we of the faith should ratify such an estimation is a sad injustice to the man and to the cause of religion.

Newman was not in any sense a professional man of letters. It is absurd to think of him as a converted Thoreau or Walpole. His inspiration was not literary but theological, and while his ability provided a platform and assured an audience, his major works were *livres de circonstance.* He did not write for the sake of writing. It is as inept to consider him chiefly as a model of English style as to consider Augustine only as a master of Latinity. Newman's message is not for schoolboys, but for all who are serious about salvation.

Newman is principally great not as a stylist, as one would be led to believe from anthologies of English literature, nor as an educator, as might be indicated by the enduring popularity of *The Idea of a University,* nor as an apologist, a thinker, a lecturer, or preacher; but as a man of God, a spiritual force, an uncompromising exponent of the supernatural view, a rugged exemplar of faith and religious conviction, a stern, Pauline Christian. His inflexible seriousness, his unconditional sincerity about the things of the spirit, about all that pertains to God, call to mind the doggedness of Paul or the dedication of Jeremias. Though no claim is here made that Newman possessed canonizable sanctity, it is an ob-

jective fact that he is great as a man of God, as a religious leader and light; and it is as a man of God that he should be hailed and honored and heard by the Catholic world.

His voice will always speak with authority; he will be a spiritual guide for every generation. But we who celebrate the centenary of his conversion are especially, almost desperately, in need of the lesson of his life and work. For his dominant theme was faith, faith in its psychological and moral as well as in its supernatural implications; faith as a preoccupation with God, a humble attendance upon God's wishes and words; faith as a believing temper, a desire to deal with God and submit the mind and will to Him; faith as an intrepid conviction, founded on the word of Christ, that the unseen world is a reality. This is precisely the state of mind, the temper, the disposition that is lacking in our day. Our generation is not spiritually-minded, it is not God-conscious, it is not concerned with eternity. And we who have the faith have undoubtedly been contaminated by the unspiritual society that takes us to itself and makes us part of it. We have made unwitting concessions and compromises, we are not so earnest or forthright or undeviating in our devotion as our religious profession demands. And we have in Newman's single-minded dedication to God and religion a measure of our own inadequacy.

The best expression of Newman's spiritual temper is his sermons. They were not the product of controversy. They were written calmly and altered lovingly. They reflect Newman's mind during most of his spiritual maturity and reveal the religious problems with which he was preoccupied both as an Anglican and as a Catholic. His sermons make excellent spiritual reading, especially for priests, since priests can easily fit his Anglican writings into the fuller pattern of Catholic truth. Bremond remarked that "he keeps, and will yet keep, the glory of being one of those rare individuals marked out by destiny for impressing, on everyone who approaches them, the thought of God." And that lofty impression, and the communication of something of his own intense religious spirit, may probably best be experienced if he is approached through his sermons.

Unlike Chesterton, Newman does not show to full advantage in isolated paragraphs. There is an amplitude, an architectural massiveness and cohesion in his handling of a theme that demand pages of orderly presentation. He thinks and writes in large units,

and to be appreciated fully he must be read in his total development of a subject. His style is more easily illustrated in excerpts and truncated passages than is his thought. Nevertheless, extracts, selected for their spiritual rather than their literary quality, may serve to indicate Newman's unique insight regarding the fundamentals, especially the psychology, of religion and his persistent iteration of a theme through half a century of preaching.

Two topics, or two dominant concerns, run through Newman's twelve volumes of sermons: he untiringly attacks the careless, offhand, self-sufficient position of irreligious people, and, on the positive side, he ever stimulates, instructs, and exhorts religious people to a true and practical spiritual-mindedness. His centre is faith. He vigorously addresses both the unfaithful and the negligent faithful. Against the secular mind and its rejection of a spiritual interpretation of reality he flatly asserts the reasonableness and necessity of faith:

> We must believe something; the difference between religious men and others is that the latter trust the world, the former the world unseen. Both of them have faith, but the one have faith in the surface of things, the other in the word of God. Men of the world take it for granted that all that seems to be really is. They fancy there is nothing deeper than what presents itself at first view. They cannot bring themselves to think that truth is hidden; that men's characters, words, works, professions, fortunes, doctrines, reasonings, must be carefully and critically examined before we can find even the traces of truth. They readily allow that in the sciences of the world the appearance is contrary to the truth of things. They quite understand that the great agencies in the material system are invisible, and that what is visible is deceptive. They are not loth to admit that the stars do move, though they seem not to do so; and that subtle fluids and mysterious influences, which it has required ages to detect, are the causes of the most wonderful revolutions in nature; yet they think it folly to distrust the face of the world in religious matters, or to search amid the perishable shadows of time for the footsteps and the resting-places of the Eternal.[1]

Typical of Newman's disarming apologetic is his insistence that the worldly man is not qualified to discuss or argue questions of religion. He contends that a certain humility and seriousness, a

[1] "Faith and Experience," *Sermons on Subjects of the Day* (London: Longmans, Green and Co., 1909), pp. 65 f.

responsible attitude regarding so weighty an issue as salvation is a prerequisite to a fitting investigation of religious matters.

For is this not the error, the common and fatal error, of the world, to think itself a judge of religious truth without preparation of heart? "I am the good Shepherd and know My sheep, and am known of Mine." "He goeth before them and the sheep follow Him, for they know His voice." "The pure in heart shall see God;" "to the meek mysteries are revealed;" "he that is spiritual judgeth all things." "The darkness comprehendeth not." Gross eyes see not; heavy ears hear not. But in the schools of the world the ways towards truth are considered high roads open to all men, however disposed, at all times. Truth is to be approached without homage. Everyone is considered on a level with his neighbor; or rather the powers of the intellect, acuteness, sagacity, subtlety, and depth are thought the guides into truth. Men consider that they have as full a right to discuss religious subjects as if they were themselves religious. They will enter upon the most sacred points of faith at the moment, at their pleasure—if it so happen, in a careless frame of mind, in their hours of recreation, over the wine cup. Is it wonderful that they so frequently end in becoming indifferentists, and conclude that religious truth is but a name, that all men are right and all wrong, from witnessing externally the multitude of sects and parties, and from the clear consciousness they possess within, that their own inquiries end in darkness?[2]

The world's patronizing objections to religious enthusiasm, its rationalistic horror of the Catholic's certitude and positive convictions in matters of the spirit provoke this withering eloquence:

Was it confidence or doubt, was it zeal or coldness, was it keenness or irresolution in action, which distinguished the Martyrs in the first ages of the Church? Was the religion of Christ propagated by the vehemence of faith and love, or by a philosophical balance of arguments? Look back at the early Martyrs, my brethren, what were they? Why they were very commonly youths and maidens, soldiers and slaves—a set of hot-headed young men, who would have lived to be wise, had they not been obstinately set on dying first; who tore down imperial manifestoes, broke the peace, challenged the judges to dispute, would not rest until they got into the same den with a lion, and who, if chased out of one city, began preaching in another! So said the blind world about those who saw the Unseen. Yes! it was the spiritual sight of

[2] "Faith and Reason Contrasted as Habits of Mind," *Oxford University Sermons* (London: Longmans, Green and Co., 1906), pp. 198 f.

God which made them what they were. No one is a Martyr for a conclusion, no one is a Martyr for an opinion. He who knows and loves the things of God has no power to deny them; he may have a natural shrinking from torture and death, but such terror is incommensurate with faith, and as little acts upon it as dust and mire touch the sun's light, or as scents and voices could stop a wheel in motion. The Martyrs saw, and how could they but speak what they had seen? They might shudder at the pain, but they had not the power not to see; if threats could undo the heavenly truths, then might pain silence their confession of them. O my brethren, the world is inquiring, and large-minded, and knows many things; it talks well and profoundly; but is there one among its Babel of religious opinions which it would be a Martyr for? Some of them may be true and some false; let it choose any one of them to die for. Its children talk loudly, they declaim angrily against the doctrine that God is an avenger; would they die rather than confess it? They talk eloquently of the infinite indulgence of God; would they rather die than deny it? If not, they have not even enthusiasm, they have not even obstinacy, they have not even bigotry, they have not even party spirit to sustain them—much less have they grace; they speak upon opinion only, and by an inference.[3]

In his useful handbook addressed to the clergy, *How to Make Us Want Your Sermon,* O'Brien Atkinson makes the remark of the laity that "looked at as a group we are just common people; and if a Cardinal Newman were to preach to us we would sit back dumbfounded." I think he means that Newman is much too deep or intellectual or esoteric for the average Sunday congregation. I wonder. Isn't the foregoing passage compact of the fire and mental fibre and sincerity that stir the universal human heart? Or consider the following excerpt, surely simple, almost cruel, in its devastating logic.

Take an instance; what would you think of a friend whom you loved, who bargains that, in spite of his present trust in you, he might be allowed some day to doubt you? who when a thought came into his mind, that you were playing a game with him, or that you were a knave, or a profligate, did not drive it from him with indignation, or laugh it away for its absurdity, but considered that he had an evident right to indulge it, nay, should be wanting in duty to himself, unless he did?

---

[3] "Illuminating Grace," *Discourses Addressed to Mixed Congregations* (London: Longmans, Green and Co., 1906), pp. 180 f.

Would you think that your friend trifled with truth, that he was unjust to his reason, that he was wanting in manliness, that he was hurting his mind if he shrank from the thought? or would you not call him cruel and miserable if he did not? For me, my brethren, if he took the latter course, may I never be intimate with so unpleasant a person; suspicion, jealous minds, minds that keep at a distance from me, that insist on their rights, fall back on their centre, are ever fancying offenses, and are cold, censorious, wayward and uncertain, these are often to be borne as a cross; but give me for my friend one who will unite heart and hand with me, who will throw himself into my cause and interest, who will take my part when I am attacked, who will be sure beforehand that I am right, and, if he is critical, as he may have cause to be towards a being of sin and imperfection, will be so from very love and loyalty, from an anxiety that I should always show to advantage, and a wish that others should love me as heartily as he does. I should not say a friend trusted me, who listened to every idle story against me; and I should like his absence better than his company, if he gravely told me that it was a duty he owed to himself to encourage his misgivings of my honor.

Well, pass on to a higher subject;—could a man be said to trust in God, and to love God, who was familiar with doubts whether there was a God at all, or who bargained that, just as often as he pleased, he might be at liberty to doubt whether God was good, or just and mighty; and who maintained that unless he did this, he was but a poor slave, that his mind was in bondage, and could render no free acceptable service to his Maker; that the very worship which God approved was one attended with a *caveat,* on the worshipper's part, that he did not promise to render it tomorrow; that he would not answer for himself that some argument might not come to light which he had never heard before, which would make it a grave moral duty for him to suspend his judgment and his devotion? Why, I should say, my brethren, that that man was worshipping his own mind, his own dear self and not God. . . . The argument is the same, in its degree, when applied to the Church; she speaks to us as a messenger from God,—how can a man who feels this, who comes to her, who falls at her feet as such, make a reserve, that he may be allowed to doubt her at some future day? Let the world cry out, if it will, that his reason is in fetters; let it pronounce that he is a bigot, unless he reserves his right of doubting; but he knows full well himself that he would be a fool and an ingrate, if he did. Fetters, indeed! yes, "the cords of Adam," the fetters of love, these are what bind him to the Holy Church; he is, with the Apostle, the slave of Christ, the Church's Lord; united (never to part, as he trusts, while life lasts),

to her sacraments, to her sacrifices, to her saints, to the Blessed Mary her advocate, to Jesus, to God.[4]

As only a great religious teacher can, Newman can perceive and present obvious, large spiritual truths with a freshness and penetration that make operative principles out of threadbare or overfamiliar themes. Take, for instance, his development of the very patent fact that we grow accustomed to the world and become unaware or unafraid of sin:

> When we hear speak of the wicked, we are apt to think that men of abandoned lives and unprincipled conduct, cruel, crafty, or profligate men, can alone be meant. This obtains almost universally; we think that evil, in any sufficient sense of the word, is something external to us and at a distance. Thus in the case of children, when they hear of bad men and wicked men, they have no conception that evil can really be near them. They fancy, with a fearful curiosity, something which they have not seen, something foreign and monstrous, as if brought over the seas or the production of another sphere; though in truth evil, and in its worst and most concentrated shape, is born with them, lives within them, is not subdued except by a supernatural gift from God, and is still in them when God's grace has brought it under. And so, when we grow up, whether we are thrown upon the world or not, we commonly do not understand that what Scripture says of sin, of its odiousness and its peril, applies to us. The world itself, even though we see it, appears not to be the world; that is, not the world which Scripture speaks of. We do not discern, we do not detect, the savour of its sinfulness; its ways are pleasant to us; and what Scripture says of wickedness and of misery attending on it, does not, as we think, apply to the world we see.[5]

You will frequently find Newman deriding logic. He has little faith in the power of argumentation to change people's convictions or lives. He proceeds by intuition, by the consent of all men, by deep-rooted universal human gropings and beliefs. Nevertheless, he is himself a master of logic, not only within the framework of an article, sermon, or controversy, but, more largely, in recognizing, accepting, and acting upon the inevitable consequences of his beliefs. He has no patience with the half-way Christian, with those

[4] "Faith and Doubt," *Discourses Addressed to Mixed Congregations* (London: Longmans, Green and Co., 1906), pp. 218 ff.

[5] "Faith and the World," *Sermons on Subjects of the Day* (London: Longmans, Green and Co., 1909), pp. 78 f.

who make a definite profession of faith yet do not follow through and act by it. He is relentless, on himself and others, in his derivation of consequences from professed principles. It was that fearless, painstaking logic that brought him into the Church. He unsparingly challenges self-styled believers to ask themselves if they are taking the consequences of their belief.

Consider for an instant. Let every one who hears me ask himself the question, what stake has *he* in the truth of Christ's promise? Would he be a whit the worse off, supposing (which is impossible), but, supposing it to fail? We know what it is to have a stake in any venture of this world. We venture our property in plans which promise a return; in plans which we trust, which we have faith in. What have we ventured for Christ? What have we given Him on a belief of His promise? The Apostle said that he and his brethren would be of all men most miserable, if the dead were not raised. Can we in any degree apply this to ourselves? We think perhaps at present we have some hope of heaven; well *this* we should lose of course; but after all how should we be worse off as to our *present* condition? A trader, who has embarked some property in a speculation which fails, not only loses his prospect of gain, but somewhat of his own, which he ventured with the hope of the gain. This is the question, What have we ventured?' I really fear, when we come to examine, it will be found that there is nothing we resolve, nothing we do, nothing we do not do, nothing we avoid, nothing we choose, nothing we give up, nothing we pursue, which we should not resolve, and do, and not do, and avoid, and choose, and give up, and pursue, if Christ had not died, and heaven were not promised us. I really fear that most men called Christians, whatever they may profess, whatever they may think or feel, whatever warmth and illumination and love they may claim as their own, yet would go on almost as they do, neither much better nor much worse, if they believed Christianity to be a fable. When young they indulge their lusts, or at least pursue the world's vanities; as time goes on they get into a fair way of business, or other mode of making money; then they marry and settle; and their interest coinciding with their duty, they seem to be, and think themselves, respectable and religious men; they grow attached to things as they are; they begin to have a zeal against vice and error; and they follow after peace with all men. Such conduct indeed as far as it goes is right and praiseworthy. Only I say it has not necessarily anything to do with religion at all; there is nothing in it which is any proof of the presence of religious principle in those who adopt it; there is nothing they would not do still, though they had nothing to gain from it except what they gain from it now: they do gain something

now, they do gratify their present wishes, they are quiet and orderly, because it is their interest and taste to be so; but they *venture* nothing, they risk, they sacrifice, they abandon nothing on the faith of Christ's word.[6]

Although faith, in its various stages and applications, was Newman's characteristic point of departure, it was by no means his exclusive theme, nor did it lead him to exaggerate the importance of faith in the hierarchy of virtues. He is not only aware of the primacy of love, but urges the role love must play in the process of belief.

Let us rouse ourselves and act as reasonable men, before it is too late; let us understand as a first truth of religion that *love* of heaven is the only *way* to heaven. Sight will not move us; else why did Judas persist in covetousness in the very presence of Christ? why did Balaam, whose "eyes were opened," remain with a closed heart? why did Satan fall, when he was a bright archangel? Nor will reason subdue us; else why was the Gospel, in the beginning, "to the Greeks foolishness"? Nor will excited feelings convert us; for there is one who "heareth the word, and anon with joy receiveth it;" yet "hath no root in himself," and "dureth" only "for a while." Nor will self-interest prevail with us; or the rich man would have been more prudent, whose "ground brought forth plentifully," and would have recollected that "that night his soul" might be "required of him." Let us understand that nothing but the love of God can make us believe in Him or obey Him; and let us pray Him, who has "prepared for them that love Him, such good things as pass man's understanding, to pour into our hearts such love towards Him, that we, loving Him above all things, may obtain His promises, which exceed all that we can desire."[7]

In nobility of concept and naturalness of language the following paragraph on love rivals St. Paul's famous passage in the first Corinthians:

We are Christ's, not by faith merely, nor by works merely, but by love; not by hating the world, nor by hating sin, nor by venturing for the world to come, nor by calmness, nor by magnanimity,—though we must

---

[6] "The Ventures of Faith," *Parochial and Plain Sermons* (London: Longmans, Green and Co., 1909), IV, 300 ff.

[7] "Miracles No Remedy for Unbelief," *Parochial and Plain Sermons* (London: Longmans, Green and Co., 1908), VIII, 89 f.

do and be all this; and if we *have* love in perfection we *shall*,—but it is love makes faith, not faith love. We are saved not by any of these things, but by that heavenly flame within us, which, while it consumes what is seen, aspires to what is unseen. Love is the gentle, tranquil, satisfied acquiescence and adherence of the soul in the contemplation of God; not only by a preference of God before all things, but a delight in Him because He is God, and because His commandments are good; not any violent emotion or transport, but as St. Paul describes it, long-suffering, kind, modest, unassuming, innocent, simple, orderly, disinterested, meek, pure-hearted, sweet-tempered, patient, enduring. Faith without charity is dry, harsh, and sapless; it has nothing sweet, engaging, winning, soothing; but it was charity which brought Christ down. Charity is but another name for the Comforter. It is eternal charity which is the bond of all things in heaven and earth; it is charity wherein the Father and Son are one in the unity of the Spirit; by which the angels in heaven are one, by which all the saints are one with God, by which the Church is one upon earth.[8]

The passages that have been cited are not put forth as the most graceful or eloquent or vigorous or moving that could be culled from Newman's sermons. They were chosen as illustrating his preoccupation with rock-bottom religious issues and as indicating the unflinching persistence with which he attacked one basic religious problem during most of his apostolic career. The passages we have cited do not reveal the variety of topics and moods and inspirations that can be found in his volumes of sermons. But perhaps they have sufficed to justify Bremond's assertion that contact with the great Cardinal makes more vivid to us the thought of God; and our own assertion that Newman is primarily great as a religious guide, as a man of God. His unquestionable sincerity and earnestness about religious matters, joined to his spiritual intuitiveness, and supplemented by a style unsurpassed in our language for beauty, logic, and lucidity—this happy combination of qualities makes his sermons a valuable library for spiritual reading.

Newman laid down seven rules for writing sermons, of which the first was, "A man should be earnest, by which I mean he should not write for the sake of writing, but to bring out his thoughts;" and the last, "He who is ambitious will never write well, but he who

[8] "Faith and Love," *Parochial and Plain Sermons* (London: Longmans, Green and Co., 1909), IV, 317 f.

tries to say simply what he feels, what religion demands, what faith teaches, what the Gospel promises, will be eloquent without intending it, and will write better English than if he made a study of English literature." Surely his own sermons witness the rightness and wisdom of these precepts.

When, more than a century ago, the slogan among Oxford boys was "Credo in Newmannum," the reason for their enthusiasm and confidence in the man was that they recognized in him a spiritual leader. He started no school of letters; he did start a religious movement. By the grace of God and his own tireless search for truth, he led himself and others into the Church of Christ. We, his "brethren," we to whom he belongs should not be less keen-sighted than his contemporaries at Oxford. We, too, should look to him as a genius—a genius, not of letters, but of religion.

CHARLES F. DONOVAN, S.J.

Manresa,
South Norwalk, Conn.

CARDINAL MANNING'S PROPHECY

There can be no doubt that the peril of the next ten years will be latitudinarian Christianity in all its forms. So long as men are approaching to the Catholic Church they hold the necessity of precise and inflexible dogma. The moment they waver in their approach, fidelity to dogma declines; they then feel about for a new basis. As it cannot be precision, it must be vagueness. Dogma is against them; they must be against dogma. Theology excludes them; they must hold theology cheap. From that moment (we write what we have seen) men move off from the path of truth, insensibly for awhile, unconsciously to themselves. The Catholic faith is 'Latin Christianity;' the Catholic Church is Rome; Trent is occidental; theology a transient phase of mediaeval thought; Christianity the education of the world, the joint contribution of nations, wide as the human race, old as creation, intolerant of visible forms, impatient of mixture with the earthly elements of government and temporal power, purer than the Church of God, awaiting its redemption from the bigotries of sects and churches, its investiture in the theology of the nineteenth century, and the Church of the future. Such is the tendency of the day, of which the theory of union before truth is the one extreme, and the rationalism of freemasonry is the other.

—Henry Edward Manning, *England and Christendom* (London: Longmans, Green, and Co., 1867), p. 213.

THE CATHOLIC AND THE CHURCH

There would seem to be grave need today in our country for accurate and clear instruction about the necessity and the quality of that love which Catholics owe to the true Church of Jesus Christ. The affection of a Catholic for his Church is far too valuable a reality to be neglected or merely taken for granted. The Catholic who fails to give an ungrudging devotion and loyalty to the Church ruins his own spiritual life and detracts from the corporate work of Christ in the society of His disciples. In order that our people may be preserved from the calamitous effects which follow upon the minimizing or withholding of love for the Church, some explicit teaching on this point is most expedient.

There is some danger that certain of our people may be lulled or beguiled into a state of remissness in their relations to the Church. From every side today highly skilled propagandists are bombarding us with pleas and demands that we attach ourselves enthusiastically to movements or societies working towards a better social, economic, or cultural order. Most of these ladies and gentlemen insist that the Church, together with other religious societies, can be of service in procuring the particular good towards which they are aiming. All too frequently we gain the impression that these publicists believe that working for their own objective is the best and essential function of the Church in modern society. It would not be too difficult for an ill-instructed Catholic to find his attitude towards the Church colored by such an erroneous concept of the Church's position, and thus to consider the Church as in some manner possessing a claim on his loyalty inferior to that set forth by the movements for the brave new world.

Furthermore there are three tendencies in contemporary Catholic writing which work to palliate a kind of minimized loyalty to the true Church on the part of Catholics. The men who contribute towards these tendencies seem to be acting for the best motives, but their teaching is inexact and the final effects of their doctrines can hardly be other than the encouragement of a less perfect affection for the Church of God. All of these three objectionable tendencies introduce some new entity which is supposed

to receive a share, and sometimes the lion's share, of that love and loyalty which our Lord wills that Catholics should reserve for His Society. All of them betray a faulty understanding of the nature or the function of our Lord's Church. Consequently a consideration of the erroneous theories from which these tendencies originate can show us a great deal about the nature of that affection which, as Catholics, we owe to the true Church.

(1) In all the field of Catholic letters, the most subtle influence against a whole-hearted devotion to the Church springs from the now discredited distinction between a visible and an invisible Church. It is perfectly true that Pope Pius XII, in his masterly encyclical *Mystici Corporis*, stigmatized this dichotomy as a *funestus error*.[1] Nevertheless we must not forget that books, written before the appearance of the *Mystici Corporis* and containing, sometimes stressing, this distinction are still in circulation and still regarded, in some quarters at least, as prize examples of Catholic intellectualism. The "invisible Church" and the attitude towards the true Church which is motivated by the recognition of this "invisible Church" are still, and will be for some time, occasions of confusion for Catholic readers.

The "invisible Church" is conceived as an assemblage or community of good men and women in a state of grace, an assemblage which is supposed to extend beyond the confines of the visible Catholic Church.[2] The invisible company is represented as in some way fused with or attached to the visible society, in such a way that the activity of the Church (and of other religious groups) is advantageous to the corporate life of the invisible assembly, while, at the same time, the life of the invisible society is expressed in and leads towards the visible Church. Most stressed by the men who taught the doctrine of the twofold Church, however, were two contentions. They insisted that the "invisible Church" was not coextensive with the visible Church and that it was more important than the latter. Thus Baron von Hügel stigmatized as "fanatics" those who "would declare the Invisible to be coterminous and identical with the Visible," and asserted that "the Invisible is the central—is the heart of religion." He believed

[1] *AAS*, XXXV (1943), 224.

[2] Cf. Otto Karrer, *Religions of Mankind* (New York: Sheed and Ward, 1938), p. 262.

that "the Visible can so be taken as to choke the Invisible."[3] A prominent student of Von Hügel, Mr. Edward Ingram Watkin, speaking of the "ecclesiastical materialism" to which he is opposed, says that "Among Catholics it results in the body of the Church, the visible church, being preferred to the soul of the Church, the invisible communion of Saints."[4]

As the theory of the "invisible Church" has been popularized in English literature, then, it teaches definitely that the visible Church militant of the New Testament must take a decidedly inferior position with reference to another religious society. The Catholic is warned not to press his devotion to the visible Church to the point where that devotion can detract from a loyalty to a superior association. The more favored assemblage is conveniently invisible. Nevertheless it is presented as the community within which union with God and fellowship with our Lord are to be found. Compared with the affection which he is supposed to give this "invisible Church," the love of the Catholic for the visible Church would be guarded and restrained.

The men who popularized this position either failed to see or failed to appreciate the true Catholic doctrine about association with our Lord. The basic ecclesiological question at issue between the Church and the heretical groups at the time of the Reformation was this: "Are men in the company of Christ by reason of the possession of spiritual gifts alone, or are they associated with Him through membership in a visible society within which He dwells?" The unequivocal Catholic answer was the assertion that we are with our Lord when we are in the visible company of the disciples, which He fashioned into a society around Him, and within which He continues to dwell. The Protestants thought that a man became a disciple or a follower of Christ through certain invisible graces. They considered the various religious societies formed among them as associations tending to further the common interests of those who were joined to our Lord through membership in the "invisible Church," that is, through being connected with Him apart from any society in the strict sense of the term.

[3] Cf. *Essays and Addresses on the Philosophy of Religion* (London and Toronto: J. M. Dent and Sons, Ltd.; New York: E. P. Dutton and Co., Inc. 1931), I, 231.

[4] *The Catholic Centre* (London: Sheed and Ward, 1943), p. 139.

The Catholic answer was founded on a realization of our Lord's own teaching and procedure. The group within which He lived and worked was not an amorphous gathering of well disposed people. It was the company of the disciples, men and women whom He had invited into His presence, and whom He formed, during the course of His public life, into a visible society. It was within the ranks of this community that He recognized His brothers, His sisters, and His mother. He promised this visible community, the society over which Peter was commissioned to preside as His vicar, that the gates of hell would not prevail against it. When, before the ascension, He declared that He would be with His followers all days, even to the consummation of the world, he addressed His words to the members of the visible society within which He dwells.

To the members of this society, He gave the special and unequivocal order to love one another. He had fashioned this group into the house or the family of God, and He commanded that the members of this family should so distinguish themselves by their affection, one for another, as to be readily recognizable as His followers. The mutual love and loyalty of Catholics was not in any way meant to prevent or to impede an affection of Catholics for those who are not of the true fold. On the other hand, this love was made obligatory. Catholics, the members of the house or family of God, are expected to love their non-Catholic brethren in such a way as to do everything possible to give these persons the blessings of association with our Lord which Catholics enjoy, as He wills that they should, within His Church.

As a result, according to our Lord's own teaching, the visible Catholic Church does not appear as a kind of auxiliary to a more valuable invisible gathering. On the contrary, it is precisely the mystery of the Church that our Lord should deign to dwell within this visible organization. It is His will that men should live as His followers, joined to Him and partaking His life, when they dwell as loyal and upright members of the visible society within which He has presided since the day of its inception. The affection and loyalty which Christians owe to the house of God are due to this one visible society and to no other gathering.

(2) Another sort of teaching which tends to minimize the loyalty which Catholics are bound to give their Church is based, like the first, on a failure to appreciate the fundamental doctrine

that the true Church of Christ is a visible society. The proponents of this teaching utilize a distinction between the Church as an "ideal" or as a "principle" as against the Church as an "historical reality" or as an "institution." This doctrine would claim association with our Lord only for those acts of the Church which are immediately sacramental. They would separate the sort of activity which the Church performs in the offering of the Mass from the type of work done, for example, by the Pontifical Secretariate of State. They regard this second type of activity as "sectarian" and as in some way not demanding the loyal co-operation of Catholics since, according to them, it is a process by which the Church selfishly seeks her own material interests in the world.

We can only see the ineptitude of this doctrine when we realize that our Lord formed the company of the disciples, within which He dwells, and within which He wills that all men should be associated with Him, into a *perfect society*, independent of the state and of any other natural social body. The Church which He loves, the society whose members are expected to show one another a special, manifest, and supernatural affection, is an organization empowered to hold and administer property and to deal with the various mundane powers. Hence the love which our Lord commands for and within His Church demands a loyal and ungrudging co-operation with the work of the Church leaders in the actual government and direction of God's kingdom on earth. Whatever steps the Church takes for its own well-being, for a better set of arrangements with temporal powers for instance, are made for the advancement of our Lord's work in this world. The effectiveness of the corporate work of our Lord's disciples on earth depends upon the affectionate loyalty with which the members of the Church co-operate in the activity directed by the leaders whom God has placed over His Church. Thus, any attempt to rationalize an antagonism on the part of Catholics towards the efforts of their spiritual leaders on the grounds that these efforts are being directed towards "institutional" or "sectarian," as opposed to spiritual ends, constitutes an opposition to our Lord's work in this world.

(3) The third tendency which tends to minimize a Catholic's obligation of loyalty and affection towards the true Church comes from a radical misconception of the Church's essential

function. Actually, as the Vatican Council has taught us, the Church is in the world in order to carry on the salutary work of the redemption, the work of our Lord Himself.[5] It seeks to bring men the forgiveness of sin and the life of grace which our Lord procured for them by His death. But, according to the commission it has received from God, it strives to bring these favors to men by bringing them into its own company. It recognizes the world outside of itself as corporately opposed to the will of Christ, and, since the first Christian Pentecost it has labored to save men by withdrawing them from "this perverse generation"[6] which constitutes the city of man. This has been, and until the end of time will be, the procedure of Christ's Church on earth. This is the work of Christ in the world.

In recent years there has been a growing tendency on the part of some Catholic publicists to teach that the attitude of the Church towards the world, and so, by inference, the work of the Church has been modified in our generation. These men have come to believe that today the work of Christ in the world consists preeminently in combating such errors as secularism and totalitarianism. These anti-religious doctrines are of course assailable on purely natural grounds, and they are objectionable, not only to Catholics, but also to many outside the fold. Consequently, according to this group of Catholic theorists, they can most effectively be attacked and destroyed, not by the Catholic Church acting as a unit, but rather by some quasi-religious confederation of men of good will, including both Catholics and non-Catholics. Thus they come to hold that the great work for Christ in the modern world is, for all practical purposes at least, done by an organization quite distinct from the society into which our Lord formed His disciples. In this way the Catholic Church would be compelled to be content with a share of the loyalty and affection which its children owe to the company which fights in this world for the cause of Christ.

The tendency to parcel out the work of Christ between the Catholic Church and other organizations is far more dangerous than the other two. It offers a perverted interpretation of actual fact, while the other two appeal to non-existent entities. The "invisible" Church of Christ in this world is a chimera. The

[5] Cf. *DB*, 1821.
[6] Cf. *Acts*, 2:40.

Church as an "institution" does not differ from the Church of the sacraments. There is, however, such a thing as a real association of Catholics with those not of the household of the faith for the accomplishment of social and economic good, and for the effective combatting of moral evil. Such associations are quite laudable and quite familiar, but it would be calamitously erroneous to believe that a society thus formed was competent to do our Lord's work in the world.

The fundamental error on the part of those who contribute towards this third tendency to minimize a Catholic's loyalty to his Church lies in their belief that the doctrine of the Church, or at least its policy, with reference to association with non-Catholics has changed during the past few years. It is a part of the mystery of the Church that the members of Christ's Mystical Body live in the world, dwelling and associating with those not numbered among our Lord's disciples, yet distinguished from their fellows by their membership in the house of God. Our Lord made it perfectly clear that He neither prayed nor wished that His followers should be taken out of the world.[7] From the very beginning, the numbers of our Lord's Church have been associated with non-Catholics in various states and in different lesser moral bodies. Catholics co-operated with non-Catholics for the well-being of the Roman Empire, while other Catholics worked with other non-Catholics for the benefit of Persia.

Sometimes these states and these lesser societies in which our Lord's disciples were associated with those not of the fold were mutually antagonistic. Usually they professed devotion for justice and hostility to evil. The Catholics who have entered or who have lived in these various societies since the beginning of the Church have doubtless frequently considered them beneficent. They did not, however, make the mistake of believing that any other society shared with the Church its particular function of doing the work of Christ in the world.

It is important for us to remember that the position of the Church has not changed, and will not change. Its children still live and associate with those not of the fold. They are permitted to join, as indeed they must join, with those not of the true faith for the procurement of the benefits requisite to society. They live as citizens of diverse and sometimes mutually hostile states.

[7] Cf. *John*, 17:15.

They are counted, along with non-Catholics, in various societies which are pledged to procure not only material, but also cultural and social benefits, and to combat the ills that threaten civilization itself. Yet, in the midst of all these shifting associations, the Church within which they dwell and which they love as Christ loved it stands firm. Our Lord lives and rules within it as He has since the day of its inception. Within that Church He commands, as He always has commanded, that its members love one another with a special and manifest affection. He works, and His members work with Him, to draw other men towards that Church in order that through it they may enjoy with us the benefits of association with Him. The world, in the midst of which His members dwell is still arrayed against him. Yet, among His members, He is in the world.

The company of His followers, the one society that must fight to stay together against the hostile efforts of the city of man in order to continue the work of the redemption is, and always will be, the Catholic Church. To that Church, now as ever, the Catholic must give the affectionate allegiance due to the house of God. No other group in this world stands above it. No other society shares, or can share, its function as the company within which Christ lives and works.

Catholics, whom our Lord commands to love their Church, can fail in their loyalty towards it, not only through imagining some other group which is supposed to share in the Church's prerogatives, but also by making one portion of the Church more important than the whole. Those who exalt the Church within their country, or their diocese, or their religious order, as in some way deserving of affection at the expense of the entire Catholic society tend only to divide the kingdom of God. So, in a much more blatant fashion, do those who indulge in the vagaries of anticlericalism, and those who, on the pretext of seeking greater perfection, look with disdain upon their fellow Catholics and upon the spiritual instructions utilized by their fellow Catholics. Men will not be harmed by movements such as these if they reflect upon the fact that Christ dwells, and wishes to be loved, in the Church Catholic which He formed and which He guides in the world.

JOSEPH CLIFFORD FENTON

The Catholic University of America,
Washington, D. C.

Answers to Questions

A PASTOR'S PROBLEM: THE "RELIGIOUS BOOK LIST"

Question: Recently I received by mail the enclosed "Religious Book List." May I in conscience pass it on to any of my parishioners for the purpose of guiding them in their choice of reading matter?

Answer: The reading list, in pamphlet form, which the questioner encloses was issued in May, 1945, by the National Conference of Christians and Jews. The pamphlet contains four lists of books, entitled respectively "Jewish Book List," "Catholic Book List," "Protestant Book List," and "Good Will Book List." Each of the lists contains forty books for adults and ten for children. The foreword explains: "Each of the three religious sections of this list was selected by a committee of the faith under whose name it appears and is recommended for that special group. The good will list was chosen by a Protestant-Catholic-Jewish Committee."

The cover portrays three books placed side by side, representing by symbols a Jewish, a Catholic, and a Protestant book respectively, crossed by the exhortation (applying to all three): "Read books of spiritual value." The illustration unmistakably gives the impression that all three classes possess equal spiritual value. Hence (to answer the question submitted), even abstracting from the contents of the pamphlet, and considering only the cover, a pastor could not, consistently with Catholic teaching, pass it out to his people, since that would be equivalent to stating that religious tenets opposed to the teachings of the Catholic Church are just as good as the doctrines proclaimed by the Church as the message of God for all men.

Seventeen of the fifty titles on the Jewish list contain the words "Jewish" or "Judaism" or "Jews." Some of the books are frankly anti-Christian, like Joseph Klausner's *From Jesus to Paul*, which presents St. Paul rather than Christ as the founder of the Christian religion. On the contrary, of the fifty titles on the Catholic

list not one contains the word "Catholic" or "Catholicism." We merely state this fact without discussing its significance.

A considerable number of the books listed as Jewish or Protestant are such as could not be read without grave sin by a Catholic (at least without special permission) in virtue of Canon 1399. This is another reason why the pamphlet should not be given to a Catholic, for this might be regarded as an invitation to read forbidden books. It might be alleged in defence that the foreword says each of the three denominational lists is recommended *for that special group*, so that Catholics are not urged to read non-Catholic books. But in that supposition, the question naturally presents itself: "If Catholics are not expected to read the Jewish and Protestant books, why should a list of these books be given them? Why should they not be given a list of Catholic books only and be urged to read these?"

At any rate, the fourth list—the "Good Will Books"—seems to be recommended to all. But it is a profound mystery how a Catholic could in conscience read or recommend some of the books that appear on this list. For example, one of the books proposed for children between the ages of ten and fourteen is *One God: the Ways we Worship Him*, by Florence Mary Fitch. In an explanatory note we are told that this book "will help young people to understand and respect the different ways people worship the one God." The book contains such statements as these: "Freedom of religion is one of the rights of free men . . . . Christianity [after St. Paul] no longer belonged to the Jews alone . . . . Our American life is richer because it has the stately beauty of ancient Judaism, the mother religion of us all, the rich beauty and devout adoration of the Catholic High Mass, the meaningful solemn silence of the Friends' meeting and the joyous singing of other Protestant congregations." Anyone prepared to put such a book into the hands of a ten-year old Catholic child cannot understand the practical aspect of the Catholic doctrine that there is only one true religion, imposed by God on all mankind.

In this "Religious Book List" we have another unfortunate example of the pronounced tendency in our country to minimize religious differences, to spread the idea that religious polemics should be eliminated for the sake of good will and brotherhood, to characterize it as bigotry for a church to claim to be the sole

exponent of the true religion. This is not the Catholic attitude. Catholics believe, indeed, that they must practice Christian charity toward all men, whatever their religious belief; but they also believe that they must proclaim the Catholic religion as the only correct interpretation of divine revelation, and the Catholic Church as the only appointed means of human salvation. They believe that they must openly refute the errors opposed to Catholic truth, and warn non-Catholics of the supreme importance of belonging to the one true Church. Priests and people must be constantly on their guard lest they promote the heresy opposed to this Catholic doctrine of exclusiveness—the heresy of indifferentism. A pastor who would indiscriminately distribute a "Religious Book List" such as we have described would undoubtedly be cooperating toward the spread of this heresy.

A LIBRARIAN'S QUANDARY

Question: As librarian in a public library, I am supposed to familiarize myself with the recent books, so that I can advise questioners as to their content. Some of the books submitted to me are evidently under the ban of the Church. Is there any way in which I can perform the task assigned to me without violating the laws of the Church?

Answer: The most practical solution would seem to be for the librarian in this quandary to ask permission from ecclesiastical authorities to read forbidden books. By virtue of the quinquennial faculties, the bishops of the United States can give a general permission to those having a good reason for reading forbidden books, provided they deem this can be done without endangering the spiritual welfare of the recipients. It should be observed, however, that this general permission does not include the right to read books professedly obscene. By virtue of his ordinary jurisdiction a bishop can grant permission for the reading of even a book of this nature when the matter is urgent—but only for an individual book (Canon 1402, §1). Of course, the bishop could not grant such a permission unless he were morally sure that the petitioner would not suffer spiritual harm from the perusal of the book; for when the divine law forbids a person to read a certain book, no ecclesiastical authority may grant him permission to do so. The librarian is also advised to keep in touch with the review of current books, appearing in Catholic periodicals.

THE HOLINESS OF CHRIST

Question 1: What was the source of the sinlessness and the holiness of Christ in His human nature?

Question 2: What is the connection between our Lord's sinlessness and the fact that His Mother was conceived immaculate? Would He have been as holy as He was in the supposition that His Mother was conceived in original sin?

Answer 1: That Our Blessed Lord as man was never defiled by any sin, either original or actual, is a truth of Catholic faith, taught in Sacred Scripture (e.g. *II Cor.* 5:21; *Hebr.* 4:15; *I Peter*, 2:22), and proclaimed by the Councils of Ephesus and Chalcedon (*DB*, 122, 148). That He was also impeccable is certain, though theologians are not unanimous in explaining His impeccability (cf. Pesch, *Praelectiones Dogmaticae*, IV, 300 ff.) According to the more common teaching, the basis of Christ's sinlessness and impeccability was the hypostatic union. It is absolutely impossible for God to be defiled by any sin, which would be the case if the taint of either original or actual sin were ever present in the human soul of Jesus Christ. Two other more proximate reasons for the sinlessness and impeccability of Our Saviour were the Beatific Vision and the plentitude of sanctifying grace, both of which He possessed in His human soul from the first instant of His conception.

The perfection of Christ's holiness was also due basically to His divine personality. Because of this He was "full of grace" (*John*, 1:14). This plenitude of grace He possessed from the very beginning of His human life; the progress in grace which St. Luke attributes to Him (*Luke*, 2:52) consisted only in a greater manifestation of holiness with the passing of the years (*S. Thos., Sum. Theol.*, III, q. 7, a. 12, ad 3). The grace of Christ, being a created gift, was necessarily finite; yet, it can be said to have been endowed with a certain infinitude, inasmuch as it contained whatever pertains to the nature of grace and was the universal principle of human sanctification (*ibid.*, a. 11, c). Corresponding in measure to His grace were charity and the infused moral virtues, also conferred on Him from the first instant of His conception.

Answer 2: There was no direct or necessary connection between the holiness of Christ and the immaculate conception of the

Blessed Virgin Mary. Even had she been conceived in original sin, He would have been endowed with the fulness of grace and virtues because of the reasons expounded above. However, in view of the function that Mary was to perform as Mother of God, it was supremely fitting that she should have been preserved from all taint of original sin.

There was, however, a relation between Christ's immunity from original sin and the miracle of His virginal conception. Since original sin is transmitted through natural paternal generation, Our Lord had an additional title to freedom from original sin in the fact that He was conceived without the operation of a human father (S. Thos., *Sum. Theol.*, III, q. 15, a. 1, ad 2). Of course, this does not mean that He would have had original sin if He had been conceived in the natural manner. Even in that event, His divine personality would have excluded all taint of the inherited blight of the human race.

FRANCIS J. CONNELL, C.SS.R.

KNEELING AT THE *ADOREMUS* AFTER BENEDICTION

Question: At Benediction of the Blessed Sacrament, while the Sacred Host is being placed in the tabernacle, when the choir sings the antiphon *Adoremus* before the *Laudate Dominum* and then repeats it after the psalm, are we supposed to kneel while this is being sung?

Answer: As there is no liturgical law concerning the singing of the *Adoremus in aeternum* as an antiphon to the psalm *Laudate Dominum*, or, for that matter any liturgical requirement for singing the psalm itself, kneeling or standing during this antiphon is entirely a matter of custom. The only hymn which must be sung at Benediction is the *Tantum ergo*, during which all kneel. Whatever else is chanted is *ad libitum*. A decree of the Sacred Congregation of Rites (4224) prescribes that *during the exposition*, preceding Benediction, the celebrant and his attendants, and presumably also the congregation, should stand for the singing of *liturgical* hymns, like the *Benedictus*, the *Magnificat* of the *Regina Coeli*, except when verses are sung which require a genuflection, e.g. at the *Te ergo quaesumus* of the *Te Deum*.

HOW MUCH OF A CONGREGATION IS REQUIRED FOR BENEDICTION?

Question: How many persons should be present in order that Benediction with the Blessed Sacrament may be given? Is there any set number?

Answer: We have never found any legislation definitely fixing a minimum number for the congregation assisting at Benediction of the Blessed Sacrament. The general impression seems to be that the number should be representative of the size of the parish or community, which implies a considerable proportion rather than a definite number.

THE DIRECTION OF THE GENUFLECTION TO THE BLESSED SACRAMENT

Question: When a person enters the church by the side aisle at the altar end of the building, where would he make the genuflection to the Blessed Sacrament?

Answer: The genuflection, customarily made by a member of the congregation on entering the church and before taking his place in a pew, is naturally no part of the liturgy but reason dictates that it should be made, if it is to be executed properly, in accordance with liturgical laws. The deductions of ceremonial authorities on this matter are based on the rubric of the Missal (*Ritus servandus*, II, 1) which directs the celebrant of Mass to genuflect if he passes before the altar of the Blessed Sacrament (*ante locum Sacramenti*). Therefore, inside or outside the sanctuary, cleric or layman, should genuflect if the direction of his steps brings him into the position which may be described as *ante locum Sacramenti* and reasonable custom will be the best guide as to when this position is realized.

WILLIAM J. LALLOU

RATIONALISTS?

Unbelievers call themselves rational; not because they decide by evidence, but because, after they have made their decision, they merely occupy themselves in sifting it.

—Cardinal Newman, in *Oxford University Sermons* (London: Longmans, Green and Co., 1902), p. 230.

Book Reviews

THE MAN NEAREST TO CHRIST. By F. L. Filas, S.J. Milwaukee: The Bruce Publishing Company, 1944. Pp. xix + 217. $2.50.

The Man Nearest to Christ is a very timely and needed work on St. Joseph. It treats of the nature and historical development of the devotion to St. Joseph. With this end in view, the author divides the work into three sections. The first section presents the life of St. Joseph. In the second there is given an outline of the devotion to the Saint before 1550. The third section treats of the devotion to St. Joseph since 1550.

Strictly speaking, a "life" of St. Joseph cannot be written because so pitifully little is known of the facts and stages of the life of this hidden saint. Moreover, reliable knowledge of historical facts comes only from the Gospels of Matthew, Luke and John. After this there are the Apocrypha with their fantastic embellishments of homespun stories, legends, and miracles. It is from these that there emerges the picture of St. Joseph as an old man, one who had been previously married, and one who was chosen to be the spouse of Mary by a public miracle. Rigidly adhering to the Gospel account, breaking through the maze of apocryphal legends, and relying on the teaching of the Fathers, ecclesiastical writers and theologians, Fr. Filas adds flesh and sinews to the skeleton outline of the "life" of St. Joseph by discussing such interesting questions as his age, his virginity, his miraculous selection as the spouse of Mary, his trade, and his marriage to Mary. With this as a foundation, he concludes the first section with a stimulating chapter on the sublime dignity and sanctity of St. Joseph.

The second and third sections present an admirable summary of the devotion to St. Joseph through twenty centuries of Christian thought. In the words of Fr. Filas these two thousand years can be divided into four distinct and equal periods. "In the first five centuries Joseph was neglected because of the pressure of dogmatic issues; in the second, his veneration began to mount in the monasteries. From the year 1000 to the middle of the 1550's, the formal devotion began to appear, together with the feast in the Liturgy. Finally, within the last four hundred years and particularly since 1870, Joseph has entered into his glory on earth" (p. 109).

A very important and valuable part of the work is the section containing English translations of modern papal documents on St. Joseph. Fr. Filas has performed a distinctive service in making these docu-

ments available for English readers. Also valuable is Appendix II, which lists the documents of the Holy See relating to St. Joseph from 1479 to 1937.

Fr. Filas has, in the words of the General Editor of the "Religion and Culture Series," prepared a digest of all information regarding St. Joseph. No pretense is made to original and extensive exploration. Although scriptural, patristic, theological, and devotional sources have been utilized, Fr. Filas himself indicates the larger, scientific studies upon which he has based his work. Nevertheless, he has done a distinctive service in digesting this information and presenting it in a concise and interesting manner.

The reviewer found a few disappointments in the book; for example, that so influential a person as St. Bernard did not receive a little more attention, and that the evolution to St. Joseph in the religious orders after 1550 is treated so sketchily. (Only three are mentioned.) The greatest disappointment was the abrupt ending of Fr. Filas' own account of devotion to St. Joseph in modern times. Only two pages are given to the period from 1847 to 1919. Compensation is made for this by the English translations of the papal documents which the reviewer would in no wise want to be left out.

The work contains an epilogue dealing with various petitions to exalt St. Joseph in the liturgy, and also Appendix I, an excerpt from the *Autobiography* of St. Teresa of Avila on her devotion to St. Joseph. The footnotes to the chapters are in the back of the book. The work also contains bibliographical notes and an index.

The Man Nearest to Christ is a book that will be of interest and benefit to every lover of St. Joseph, lay, religious and clerical; and also a book that will be helpful to missionaries in preaching the glories of this saint. The reviewer feels confident that the hope of Fr. Filas will be realized, namely, that the book will arouse further interest in developing our theology concerning St. Joseph and that it will be instrumental in bringing souls closer to the Patron of the Universal Church, that he may bear them safely to the hearts of Mary and Jesus.

ALFRED C. RUSH, C.SS.R.

HISTORY OF PSYCHOLOGY. By Robert Edward Brennan, O.P. New York: The Macmillan Co., 1945. Pp. xvi + 277. $3.00.

One who pages even cursorily through works on psychology is struck by the tremendous differences in conclusions, in viewpoints, and even in definition and limitations of the subject-matter discussed. The variety can be understood in the light of history, which manifests the depend-

ence of different viewpoints on different cultural milieus, and the development of conflicting "schools," according as emphasis was centered now on physiological factors, now on purely conscious factors, and again on man as a totality.

Fr. Brennan's book, like any historical account, illustrates what psychology is by recording the main investigations and conclusions that have been concerned with the acts, powers, habits, and nature of man, from pioneer studies down to the present day. It differs from many other works in the same field by recognizing that the origins antedate Wundt, and even Descartes; it rightly brings the story back to Aristotle. Its approach also excels that of other histories in definiteness, insofar as the contributions of individuals, as well as over-all trends, are subjected to brief evaluations from the standpoint of the traditional principles of Aristotelian-Thomistic philosophy.

The presentation is attractive and consistently readable, with attention given to clarity and simplicity of style. This is a history almost totally without dates or footnotes, which to many readers will mean that it is a history without tears. It also means that it is a history not so much for the scholar who is already familiar with the principal tenets and trends as for those who have studied psychology only in a more elementary and more synthetic way; and this book will help them to see reasons for varieties that could not be fully accounted for in general texts of psychology.

The author, as he admits (p. 2), has so striven for brevity that adequate justice could not be done to all the views mentioned. This is perhaps more true of the doctrines of the philosophers than of those whose main contributions were in the field of positive observation and experiment. As in most modern usage, the term "science" is limited to the study of what is observable and measurable by experimental procedure; thus it is contrasted with philosophy, which is concerned with "the ontological depths of man's nature" (p. 12). It might have been well to bring out more clearly the traditional, more general and really more exact meaning of the word "science," which applies to philosophy as well. While the point is well made that philosophical principles can be true and certain even though they have been derived from common, everyday experience, without elaborate experimental techniques, it is nevertheless misleading to say that "philosophy employs no tools except the naked senses" (p. 10). In mentioning that St. Thomas took account of individual psychic differences, Fr. Brennan refers to the Thomistic doctrine of the diversities among human souls; but while rightly stressing that souls are *essentially* the same, he seems

to give the impression that St. Thomas admitted only "accidental" differences—which is at least a disputable interpretation.

All the criticisms of various tenets are made with commendable courtesy and objectivity, but it is not always evident whether a rejected interpretation was actually upheld by the psychologists in question. For example, we are warned that the "insight" attributed by Koehler to his chimpanzee "is not to be confused with the true intellectual solution of a problem, which we traditionally mean by insight" (p. 218), but it is surely pertinent to historical discussion to make clear whether Koehler himself was really guilty of that confusion, as commentators frequently assert. Again, the author shows that the experiments on "imageless thought" do not negate St. Thomas' doctrine of the objective dependence of intelligence on phantasms (pp. 151-54), though he says nothing of the historical fact that some experimenters seem to think that negation demonstrated. Likewise, the army-testers are praised for their statistical conclusions on racial differences (p. 197), and their critics reproved; yet some did at least imply unwarranted and unscientific generalizations that the differences are due to *race* itself, apart from other factors.

However, this book remains a splendid study, and, in its scope, a pioneer. The record here unfolded proves factually that the data of experiment have full meaning and value only when they are integrated with a sound philosophical understanding of the nature of man.

JOSEPH M. COLLERAN, C.SS.R.

THE CLEANSING OF THE TEMPLE. By Dom Theodore Wesseling O.S.B. New York, London, Toronto: Longmans, Green & Co., 1945. Pp. 96. $1.75.

Some parts of this book were previously printed in two English Catholic papers, the *Tablet*, and the *Catholic Herald*. The work as a whole is made up of reflections on the liturgy of Lent and of Eastertide. Dom Wesseling pleads for a corporate social purification, to be followed by a social reconstruction. He believes that Catholics, as a group, should strive to reform their lives in order to exert more effectively the salutary corporate influence which God wills that they should contribute towards a more perfect social order in the post-war world.

The basic message of *The Cleansing of the Temple* is quite commendable. It is in line with the brilliant proposal of the Rev. Dr. John K. Ryan for a national mission for post-war America.

The effectiveness of Dom Wesseling's plea is hampered, to some

extent, by the vagueness of his presentation and by certain minor inaccuracies in his teaching. He makes the decidedly ambiguous statement that "Catholicism, being as it is in possession of Christ's truth, is not, for that matter, in its individual members and events, necessarily the ideal realization of what Christ meant His Church to be" (p. 11). If he means by that statement (which bears a curious resemblance to certain declarations of Karrer and Watkin), that Catholics as a group can and ought to make themselves more perfect in the sight of God, then he is completely correct. If, on the other hand, he means that the Church, as it actually exists, can become more fully the true Church of Jesus Christ, then he is quite mistaken.

Dom Wesseling adopts what can only be called an unfortunate practice of putting quotation marks around the word "Catholic" when he speaks of a "Catholic" Christian (p. 13). He manifests his agreement with the baseless "state of siege theory" by speaking of "the almost exclusively self-centered outlook of the last four or five centuries" (p. 24). He ascribes what he believes to be a serious and widespread misconception about the meaning of freedom to "our failure to distinguish between the terms 'individual' and 'person'" (p. 46). In short, his acceptance of the favorite *clichés* of certain fashionable modern Catholic intellectuals robs his book of much of its power.

Enthusiasm, rather than theological science, may be blamed for the following assertion. Dom Wesseling claims that "At Pentecost the Spirit overshadowed the small gathering presided over by Our Lady, and the *Christus Totus* was born. . . . Pentecost is the birthday of the Church, the birthday of the *Christus Totus*" (p. 60).

Strictly speaking, the Catholic Church was in existence prior to the first Christian Pentecost. It is Catholic dogma, set forth in the Oath against the Errors of Modernism, that our Lord instituted the Church "while He was among us." In other words, the formation of the one visible society within which our Lord has lived since the first moment of its existence was completed before the ascension. Furthermore, St. Peter, and not our Lady, was the visible head of this Church on the day of Pentecost.

Like many of those who speak on this same subject, Dom Wesseling becomes involved in a certain confusion when he is speaking of the "new order" towards which Catholics are expected to work. He looks at it primarily as something which is coming about through "the natural course of human evolution" (p. 88). Yet, referring to the human race as it is to be organized under the "new order," he asks the question: "will this great human body, which is becoming more and more conscious of its unity, grow into the beast of the Apocalypse or into the

Perfect Man of St. Paul, the *Christus Totus* of St. Augustine?" (p. 90).

The "new order" of natural society, whatever it may be, can never *grow into* the true Church of God. There is, and until the end of the world there will be, no entrance into this society other than through the penance and Baptism prescribed by the Apostles. To become incorporated into Christ, the men of this world must be initiated into the Catholic Church. The salvation of men involves a change, not on the part of the Church, but on the part of those who are called upon and privileged to enter its communion.

When he is expounding the teaching of the *Mystici Corporis,* Dom Wesseling makes much of the fact that this encyclical, and the others which have to do with the nature of God's Church, insist upon a definite line of approach to non-Catholics. The author is perfectly correct in teaching that this line involves neither useless controversy nor compromise (p. 73). He fails, however, to insist upon the central fact that the Holy Father calls upon all Catholics primarily to work and pray that those outside the fold may come and dwell within the true Church of God. The frank recognition of this central truth would have greatly improved the force for good in *The Cleansing of the Temple.*

JOSEPH CLIFFORD FENTON

THE BOND OF PEACE. By Michael Kent. Milwaukee: The Bruce Publishing Co., 1945. Pp. vi + 186. $2.00.

The object of this book is to give a clear and specific answer to the question: what element of unity is lacking in human society today? The work is divided into four parts. In Part I, the author exposes the failure of our generation which, soon after the first World War, began to emancipate itself from religious faith and sought its salvation in science and specious theories. The Freudian theory, as an emancipation from morality, receives special attention in the third chapter of this part. In Part II, the Protesant Reformation is made responsible for the loss of spiritual and Christian unity in Europe, and for sowing the seeds of antagonism, rivalry, and wars. The absolute monarchies of Europe and the totalitarian states were the result of the Protestant Reformation: "Repudiation of the authority of the head of the Church did not remove the necessity for religious obedience, but merely transferred that obedience to the head of the state. This transfer was effected by the Protestant Reformation" (p. 108). In the last two parts of the book the author speaks of "Restoration" by means of the Sacrifice of the Mass, which is the sacrifice of the Cross, and of "Recapitulation" or reunion through love. The bond of peace and the unity of

the spirit are inconceivable without Love. Love alone can bring about true and lasting peace. Love of God and men is the one great element of stability in human society without which no peace organization will endure.

The message is both timely and cogent; the style is popular and clear. This reviewer, however, cannot approve the implications contained in the following statements: "Even in hell, Love is not absent; for hell is not a place, but a condition" (p. 166); "His [the damned soul's] desire for Love is now a raging thirst. The knowledge that Love is lost to him through his own choice will burn within him through eternity; a fire that cannot be quenched, a torment without end" (p. 167). The unqualified conclusion that "hell is not a place" is one that does violence to both Scripture and Tradition, even though the Church never defined this truth. The fire of hell cannot be explained by "a raging thirst" for Love. Love, with a capital "L," is God. A desire for God is love for God; it is something holy. We may understand such "raging thirst" for Love in the poor souls of Purgatory, but we cannot conceive of anything of the sort in the damned souls. These are obstinate, full of hate, bitterness, and despair. If the "raging thirst" is understood by the author as a real explanation of the "fire that cannot be quenched," we have an extreme and untenable theory about the nature of the fire of hell. However, the lay reader will most probably not be affected by statements of this sort, and the author's message will lose none of its merits.

PASCAL P. PARENTE

CHURCH HISTORY IN THE LIGHT OF THE SAINTS. By Rev. Joseph A. Dunney. New York: The Macmillan Co., 1944. Pp. 465. $2.75.

Fr. Dunney (of the Diocese of Albany, New York), who has already merited well of the English-speaking Catholic reading public by such well-known works as his *The Parish School, The Mass, The Saint of Snows,* and *Mind and Mass,* now adds to his list of publications a study of twenty-one national patrons or saintly heroes, each more or less illustrative of one of the centuries of the Church's existence. Church history thus becomes a cumulative biography. The value of the book is enhanced by five maps, a good introduction and chronological table for each century, a representative selection of literature, and a serviceable index. While probably intended as reference reading for students in high school, college, and seminary (although the author seldom makes use of footnotes or documentation for his assertions or even quotations) the biographies are couched in such popular and readable style that the book readily lends itself to general reading.

The treatment or portrayal of historical events and characters according to centuries has both its advantages and disadvantages. The advantages lie in the synthetic concentration of a hundred years of activity as visualized in one or the other selected personage. The Church of St. John the Divine in New York City, for example, seeks to illustrate each century by a statuette of some outstanding personage serving as a pillar to support the communion rail. Fr. McSorley in his well-known *Outline History of the Church by Centuries* has followed a similar plan. The disadvantages of the arrangement by centuries appear equally evident, for it almost necessarily precludes a complete logical treatment of many subjects reaching out far beyond a given century or gives the impression either of excluding or at least minimizing many characters who in the estimation of other authors play an equal or even major role in the development of the Church's history. For instance, Rev. Frank P. Cassidy, in his recently published *Molders of the Medieval Mind* has accentuated the lives of an almost entirely different group of characters of the early Church and yet both books have a very similar purpose, and actually complement each other. Fr. Dunney, it is true, nowhere asserts that the characters he has selected represent a complete comprehension of the ecclesiastical developments of the century indicated, but the reader would undoubtedly have welcomed a *raison d'être* in the form of an explanatory introduction or preface, both of which are wanting.

The author portrays a deep, discriminating knowledge of the Church's history in the introductory paragraphs preceding each chapter through his delineation of the bright side as well as the shadows of each century. Thus, in marked contrast to Walsh's, *The Thirteenth, the Greatest of Centuries,* Fr. Dunney points out many "black spots" on the canvas of that glorious century which had otherwise begun so auspiciously. "Europe was not a Utopia in any sense of the word. There were conflicts, wars, and bitter attacks on the old order. Bold resistance was raised against the Holy See: more than one emperor fought the pope, imprisoned bishops, attacked the Eternal City" (p. 258).

Whereas the biography quoted on pp. 453-58 is basically sufficient for the general reading public, reference might have been made to Urban Holmeister's recent Latin study on *St. Peter, the Apostle.* In the literature of the twelfth century (pertaining to St. Bernard), the *Compendium of the History of the Cistercian Order* by a "Father of the Abbey of Gethsemani" (Fr. Raymond Flanagan), just off the press, should find a place in later editions. In the general reference on p. 453 both the French *Dictionnaire de théologie catholique* and the German *Lexikon für Theologie und Kirche* would have merited honorable mention. A few typographical errors escaped the attention of the author.

Thus, on p. 366 Pius V should read Pius VI; on p. 453 in the list of "General Reference," the number of volumes of Robinson's *Readings* . . . is placed at "21" whereas it undoubtedly should read "2." The correct and complete title of Barrett's work is not simply *Jeanne d'Arc,* but rather the specific restriction, *Trial of Jeanne d'Arc.* In the chapter on St. Catherine of Siena (fourteenth century) notice might have been given to the fact that Pope Pius XII, shortly after his elevation to the chair of Peter, chose her and St. Francis of Assisi as the two principal patrons of Italy; all the more so, since a large number of the characters selected by the author to represent the various centuries are national patron saints, for example, Sts. Patrick, Boniface, Ansgar, Edward, etc.

Aside from these few minor points, Fr. Dunney has done an excellent service to our Catholic English-speaking lay and clerical readers, both here and abroad. The book deserves a wide circulation and the reviewer ventures to presage for it a high place on the list of "must books" for Catholic libraries.

RAPHAEL M. HUBER, O.F.M.Conv.

THE END OF THE INQUIRY

As suitable candidates for the See of Cincinnati, Rev. Messrs. Hughes and Purcell were nominated on the same list. So equal were their claims that the authorities at Rome were at a loss to decide as to which should be appointed. The celebrated Bishop England was there then. The Cardinal Prefect of the Propaganda meeting him one day, asked him if he could mention some particular, however trifling, to turn the scales in favor of one or the other nominee. After a moment's thought, Dr. England replied: "there's one point, your Eminence. Mr. Hughes is emphatically a self-made man, and perhaps on that account more acceptable to the people of a Western diocese than Mr. Purcell." "Ah!" said the Cardinal, "I think that will do." Meeting Dr. England the next day, he said: "Well, Bishop, the question is settled. As soon as I told the Cardinals what you said about *Mr. Purcell's* being a self-made man, they unanimously agreed upon him, and the nomination will at once be presented to his Holiness for approval."

"I was about to explain the mistake," said Bishop England afterwards to a friend, "but reflected that it was no doubt the work of the spirit of God, and was silent."

—John O'Kane Murray, *A Popular History of the Catholic Church in the United States* (New York: D. and J. Sadlier and Co., 1876), p. 324.